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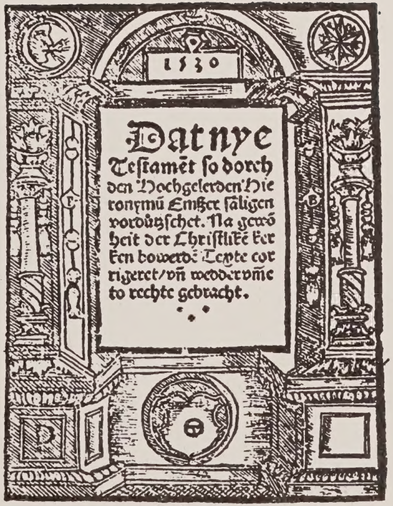
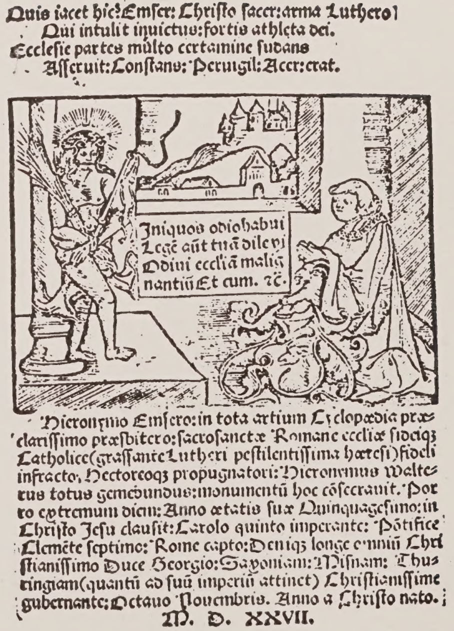


1530

Dat nye
Teſtamēt ſo dorch
den Hochgelerden Hie
ronymū Emßer ſäligen
vordüdeſchet. Na gewō
heit der Chriſtlikē ker
ken bowerdē Texte cor
rigeret/vñ wedderūme
to rechte gebracht.



Quis iacet hic? Emſer: Chriſto ſacer: arma Luthero
Qui intulit inuictus: fortis athleta dei.
Eccleſie partes multo certamine ſudans
Aſſeruit: Conſtans: Peruigil: Acer: erat.

Iniquos odio habui
Legē aūt tuā dilexi
Odiui ecclīā malig
nantiū Et cum. ꝛc.

Hieronymo Emſero: in tota artium Cyclopædia præclariſſimo præſbitero: ſacroſanctæ Romane ecclīæ fideiqꝫ Catholice (graſſante Lutheri peſtilentiſſima hæreſi) fideli infracto, Hectoreoqꝫ propugnatori: Hieronymus Walterus totus gemebundus: monumentū hoc cōſecrauit. Porro extremum diem: Anno ætatis ſuæ Quinquageſimo: in Chriſto Jeſu clauſit: Carolo quinto imperante: Pōtifice Clemēte ſeptimo: Rome capto: Deniqꝫ longe omniū Chriſtianiſſimo Duce Georgio: Saxoniam: Miſnam: Thuringiam (quantū ad ſuū imperiū attinet) Chriſtianiſſime gubernante: Octauo Nouembris. Anno a Chriſto nato.
M. D. XXVII.

PLATE I. Pages from the Rostock New Testament (University of Chicago Library Copy).

Left: Title-page. Right: Emserian Epitaph.

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THE CONDEMNED NEW TESTAMENT OF THE ROSTOCK BRETHREN OF THE COMMON LIFE

With Plates Providing Facsimile Reproduction of the
First Twenty Chapters of the Gospel of Matthew
from This Rare Work

by
Kenneth A. Strand

With a Foreword by Albert Hyma

Ann Arbor Publishers
711 N. University Avenue
Ann Arbor, Michigan

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FOREWORD

IT IS not surprising that the Brethren of the Common Life at Rostock soon became interested in the problem of supplying ordinary laymen with a translation of the New Testament in their own language. Gerard Groote, the founder of the brotherhood, had led the way in this direction, as the author of our book indicates. Moreover, Gerard Zerbolt of Zutphen had issued a remarkable treatise on the subject, which unfortunately has survived in only one manuscript copy. Although Brother J. van Rooij, a member of the Carmelite Order and Principal of the Gerard Groote High School in Deventer, wrote to some 400 libraries, trying to find additional copies, not one was forthcoming. In his valuable doctoral dissertation on Zerbolt, published in 1936, he devoted an excellent section to the propaganda by Zerbolt in favor of letting the masses of the people read the Bible in the vernacular. The present writer's first publication was entitled, "Is Gerard Zerbolt of Zutphen the Author of the 'Super Modo Vivendi'?," which appeared in the year 1921. Here he referred to Zerbolt's treatise, *De Libris Teutonicalibus,* which he published in 1924.

The average Protestant is inclined to believe that Professor Martin Luther practically originated the idea of having the Bible translated into German, and his supposed discovery of a sadly neglected Bible in the library at the University of Erfurt has been told to millions of happy young Protestants all over the world. It is so pleasant to believe that our particular church or party is the only right one, for which reason it has been very difficult for the conscientious historians to make the truth widely known and appreciated. There is of course no sense in propagating falsehoods, although this has been done very widely for centuries, even by devout religious leaders, not only among the Roman Catholics but also among the Protestants and pagans.

Lutheran scholars upon the whole have been extremely reluctant to study the relationship between Martin Luther and the Brethren of the Common Life. For more than twenty years a whole doctor's thesis on the subject, published in the great city of Hamburg, was almost completely ignored by all the top Lutherans in America. This illuminating book, *Luther und die Devotio Moderna,* should have attracted a wider attention than it received, for the founder of Protestantism was profoundly affected by this movement, as his own testimony clearly reveals. Luther was sincere in praising Gerard Zerbolt above all the scholastic writers of the Middle Ages. He owed a vast debt to the brotherhood, but his own followers have shown very little desire to understand the influence exerted by the Brethren of the Common Life upon their hero. That he was a modern colossus is true, but why must he any longer be treated as some sort of a meteor falling out of the heavens upon a continent steeped in total darkness?

It has been the purpose of the Rev. Kenneth A. Strand to portray the labors of Martin Luther and his predecessors in the light of the latest researches on the part of the best authorities in Europe and America. He and his promoter were delighted to find at the University of Chicago a precious copy of the New Testament in the Low German language published by the Brethren of the Common Life at Rostock. Although many of the pages are defective, there are some which help us to get a better reading than those in the famous copy at the State Library of Württemberg in Stuttgart. As a result of this work the following tale has been written by a Protestant pastor who is not afraid of the truth. Nowhere has he hesitated to find and make known the exact facts in the case. He was the first scholar to make a thorough study of both copies and to discover the methods used by the Brethren of the Common Life in preparing their version of the New Testament. Their work was much more valuable than had been supposed by the German authorities, and it is regrettable that Martin Luther did not take advantage of his opportunity to assist the brothers at Rostock. They would have been willing to utilize his learning in their attempts to make the best possible rendering of the sacred texts for the benefit of the laymen. On the other hand, the recent pronouncements by Roman Catholic critics had to be corrected in so far as Luther was said to have opposed a publication of the New Testament in the Low German language merely because he did not like competition or wanted to restrict the reading of a good and sound version.

Emser's glosses were the real stumbling block, for he had gone out of his way to talk about heretics in his own time whom he deemed destructive of the true faith, meaning that of the Roman Catholic Church. Not all of these glosses, however, were actually obnoxious to Luther, who had never taken the pains to see what the Brethren of the Common Life at Rostock were trying to do. He scornfully referred to them as Lollards, which term implied that they must have been hostile to the Roman Catholic authorities in Church and State. Such had been the case for a long time in England and the Low Countries, for which reason Luther should have investigated their work more fully than he chose to do. He might have observed that they had closely followed his own translation in many sections, and they had also been pleased to publish a work of his own. They issued a Danish translation, being situated close to Denmark, where Lutheranism was growing by leaps and bounds. He must have had some very good friends among the learned brothers at Rostock, but he showed no interest in them at all. Those at Herford he praised highly, as Rev. Strand has indicated. He also admired Wessel Gansfort, who had spent seventeen years with the Brothers at Zwolle. Why then did he turn against those at Rostock? That intriguing question has been carefully explored by the author, whose aim clearly was to "tell the truth and nothing but the truth." He has revealed that the new translation of the Gospels and the Acts of the Apostles was based upon numerous versions.

It is the scholarly work of the brothers at Rostock that must be seen in its proper setting. Their friends in the great university only a few blocks away provided them with the necessary tools for the making of a truly reliable text, not merely a translation of one fashioned by Emser or Luther. Their title-page, as a matter of fact, is misleading, for it makes the reader surmise that they were simply rendering Emser's version into the language of northern Germany. On the contrary, they were doing far more than this, as Rev. Strand has shown. They were, of course, fully aware of the edition in Greek and Latin by Erasmus, who had lived with the brothers in the Low Countries for about ten years in succession. Moreover, the great Hanseatic port of Rostock was in close touch with Lübeck, the capital of the league. In 1494 a first-class translation of the Bible was published at Lübeck, which the brothers at Rostock were glad to use to their own advantage. They were also familiar with German translations prepared in Cologne and Magdeburg. Their version of the first twenty chapters of the Gospel of Matthew, which is reproduced below, is one of the outstanding contributions to biblical scholarship and to the development of the Low German language.

Albert Hyma

Ann Arbor, Michigan
April, 1959

PREFACE

THE Introduction sets forth the purpose and scope of our main text. It remains here only to make certain general observations concerning the presentation and to express gratitude to those who have made possible the appearance of the present publication.

We may begin by pointing out that the text assumes largely the role of being a general survey of the subject in hand rather than an exhaustive study. An endeavor has been made, of course, to give at least fair treatment to certain salient features of our topic, but many corners have obviously been cut. For example, the excerpts from original source materials have generally been few and brief. Furthermore, a number of intriguing items have been omitted from discussion or given only passing notice.

One reason for the imposition of our limitations on the text is to be found in the writer's desire to publish at least a portion of the Rostock New Testament which forms the basis for the present work. Accordingly, an Appendix is provided, wherein are published in facsimile the first twenty chapters of the Gospel of Matthew from the Stuttgart copy of this exceedingly rare New Testament.

Another item which we should note here is the procedure used in our transcription of the German sources. Wherever such transcription or copying occurs, the rule we have endeavored to follow is to present the text as closely as possible to the way it appears in the original. This means that the spelling, abbreviations, and punctuation of the originals have generally been allowed to stand. A main exception to our rule is the use of the modern umlaut indicator in place of the small "e" or other markings of this type to be found over "a," "o" and "u" in the original source materials. Also in a few instances where certain symbols of abbreviation occur, we have spelled out the words (particularly in the case of "der").

It is generally true that no book, however short it may be, is entirely the work of one man. Certainly this is the case here. The present writer feels deeply indebted to many persons and institutions that have had a part in making possible the present publication. And to all of them he wishes to express heartfelt thanks.

Special mention should be made of the kind consideration shown the writer by Mr. Robert Rosenthal, Curator of Special Collections at the University of Chicago Library, for making available for photostating that Library's valuable copy of the Rostock New Testament. A word of thanks is due also to the staff of the Württemberg National Library at Stuttgart, Germany, for their kindness in giving access to their important copy of this work for purposes of microfilming, and to the British Museum and to the

Newberry Library in Chicago for microfilm copies of rare materials in their possession. Indeed, many of the source materials utilized for the present study were secured in microfilm, and for the major portion of such the writer is indebted to the excellent service rendered by University Microfilms of Ann Arbor, Michigan. Also for the use of research facilities and certain important source materials of the University of Michigan Library the writer is grateful.

To Professor Albert Hyma of the University of Michigan History Department the writer owes a special debt of gratitude. Professor Hyma not only has read the manuscript in its entirety and made helpful suggestions concerning it, but has also most kindly consented to write a Foreword. Moreover, it was Professor Hyma who first interested the present writer in the topic herein discussed and whose kind help and encouragement have done much to make possible the present publication. Among others to whom the writer wishes to express thanks for help and encouragement are Professors George E. Mendenhall and Clarence K. Pott of the University of Michigan Near Eastern Studies and German Departments, respectively. Both of these men have shown a kind interest in the writer's work, and the latter has also checked the German translations.

To these and to others the writer says thanks. They have done much to give the present publication any value it may have. For any errors and shortcomings which remain, the writer takes sole responsibility.

Kenneth A. Strand

Kalamazoo, Michigan
April, 1959

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LIST OF ABBREVIATIONS

E-1527:	*Das naw testament.* Emser's first edition. Dresden: W. Stöckel, 1527.
E-1528:	*Das New Testamēt.* Emser's version. Leipzig: V. Schuman, 1528.
E-1529C:	*Das gantz New Testament.* Emser's version. Cologne: H. Fuchs, 1529.
E-1529F:	*Das New Testament.* Emser's version. Freiburg i. B.: J. Fabrum, 1529.
E-1529L:	*Das New Testamēt.* Emser's version. Leipzig: V. Schuman, 1529.
Lüb:	*Die Biblie mit vlitigher achtinghe.* Lübeck: S. Arndes, 1494.
Luth-1525:	*Dat nye Testament düdesch gantz vlytigen gecorrigeret.* Luther's version in Low German. Wittenberg: H. Lufft, 1525.
Luth-1526:	*Dat Nye Testamēte.* Luther's version in Low German. Erfurt: J. Loersfels, 1526.
R:	*Dat nye Testamēt.* Rostock: Brethren of the Common Life, 1530.
RSSCW:	*Research Studies of the State College of Washington.*

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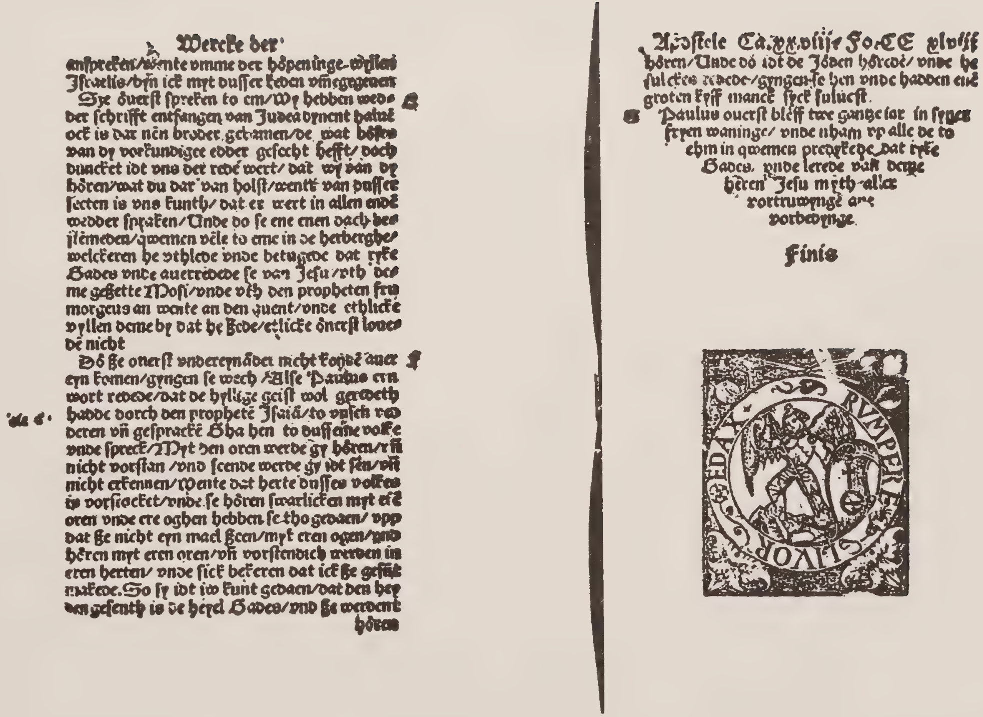
RUMPERE LIVOR EDAX

Wercke der

anſprekẽ/wente vmme der hôpeninge willen Iſraelis/byn ick myt duſſer keden vmmegeuen

E Sye ouerſt ſpreken to em/Wy hebben wedder ſchrifft entfangen van Judea bynnẽt halue ock is dar nẽn broder gekamen/de wat böſes van dy vorkundiget edder geſecht hefft/ doch duncket idt vns der redẽ wert/ dat wy van dy hôren/wat du dar van holſt/wente van duſſer ſecten is vns kunth/ dat er wert in allen endẽ wedder ſpraken/Unde do ſe eme enen dach beſtemeden/qwemen vele to eme in de herberghe/welckeren he vthlede vnde betugede dat ryke Gades vnde auerredede ſe van Jeſu/vth deme geſette Moſi/vnde vth den propheten fru morgens an wente an den auent/vnde ethlicke vyllen deme by dat he ſede/etlicke ouerſt louedẽ nicht

F Do ſe ouerſt vndereynander nicht kōndẽ auer eyn komen/gyngen ſe wech/Alſe Paulus eyn wort redede/dat de hyllige geiſt wol geredeth hadde dorch den prophetẽ Iſaiã/to vnſen vaderen vñ geſprackẽ Gha hen to duſſeme volcke vnde ſpreck/Myt den oren werde gy hôren/vñ nicht vorſtan/vnd ſeende werde gy idt ſen/vñ nicht erkennen/Wente dat herte duſſes volckes is vorſtocket/vnde ſe hôren ſwarlicken myt erẽ oren vnde ere oghen hebben ſe tho gedaen/vpp dat ſe nicht eyn mael ſeen/myt eren ogen/vnd hôren myt eren oren/vñ vorſtendich werden in eren herten/vnde ſick bekeren dat ick ſe geſunt makede. So ſy idt iw kunt gedaen/dat den heyden geſenth is de heyl Gades/vnd ſe werdent hôren

Esa. 6.

Apoſtele Ca. xxviij. Fo. CC xlviij

hôren/Unde do idt de Jôden hôrede/vnde he ſulckes redede/gyngen ſe hen vnde hadden enẽ groten kyff manck ſyck ſuluest.

G Paulus ouerſt bleff twe gantze iar in ſyner
fryen waninge/ vnde nham vp alle de to
ehm in qwemen predykede dat ryke
Gades. vnde lerede van deme
heren Jeſu myth aller
vortruwynge ane
vorbedynge.

Finis

Concluding Pages of Rostock New Testament
(University of Chicago Library Copy)

INTRODUCTION

AMONG strange turns in event of the Reformation Era was the unusual paradox of a German Bible translation's being condemned by the very person who has come to be known as the outstanding champion of the German Bible. This was precisely the situation which obtained late in the year 1529, when Martin Luther dispatched to Duke Henry V of Mecklenburg a letter requesting that Duke to use his influence to stop publication of a Low-German edition of the New Testament being printed by the Brethren of the Common Life in Rostock.[1] But odd as the condemnation itself may seem, the paradox becomes all the stranger when we stop to consider that the people doing the printing were part of a larger group to whom the Reformer seemed quite well disposed. For Luther did indeed manifest a kind attitude toward that group of people known as the Brethren of the Common Life, even though these were Catholic in confession. When, for example, the Brethren at Herford were having difficulties with the Protestantly inclined council of that city, the Reformer came to their defense. And a striking fact about his defense of these Brethren is that it occurred within but a few years after the time when he issued his letter to Duke Henry condemning the work of the Brethren in Rostock. "For such monasteries and brethren-houses please me beyond measure," were among the words he penned to the Herford council in defense of the Brethren of that city, "and would to God that all monasteries were similar."[2] In stating his praise, the Reformer manifestly had in mind more than just the Herford Brethren alone.[3]

But in spite of Luther's interest in Bible translation and apparent friendship toward the Brethren of the Common Life, the fact remains that he did condemn a German Bible edition being printed by a group of those Brethren living at Rostock. Furthermore, so successful was Luther's influence in this endeavor that the Rostock Brethren's New Testament was cut short at the end of the Book of Acts and even the circulation of this abbreviated form apparently prohibited. It appears also that an unusually thorough work of confiscation and destruction took place, for today the extant remains of the ill-fated edition are exceedingly rare. Only one complete copy is known. It is today in the collection of the National Library of Württemberg at Stuttgart, Germany.[4] There are said to be two other nearly complete copies of the work at Rostock itself and at Schwerin.[5] The University of Chicago Library in our own country is most fortunate to possess the only other fairly complete copy known.[6] Perhaps this copy should properly be called a collection or compilation inasmuch as it was gathered from various bindings by Wilhelm Walther. But in spite of its compiled form and rather poor condition in places—portions of it are rather sadly mutilated—it is a very precious treasure indeed, and the University of Chicago Library is to be commended for having secured it.

The Rostock Brethren's ill-fated New Testament has a story to tell, adding its bit to the history of an adventurous age. It helps in its own small way to corroborate other evidence we have as to the attitudes and practices of the Catholic Brethren of the Common Life toward use of the vernacular for religious purposes. It adds a brief chapter to the history of the early printing art and another brief chapter to the history of language in northern Germany. It provides internal evidence of the religious strife of its day and hints also at the unusual position in which the Rostock Brethren found themselves because of what apparently was an inclination on their part toward both sides in the Catholic-Protestant struggle. Furthermore, the story of its fate adds a colorful touch to the picture of the times, and furnishes an intriguing chapter in the history of the expansion of the Reformation in Mecklenburg and more particularly Rostock.

All of these avenues of approach we shall not be able to pursue in this brief study. Certain of them have indeed been given fair treatment heretofore, though perhaps not in the English language.[7] Our chief endeavor in the following chapters will be, first, to outline briefly the history of the rise of the Brotherhood of the Common Life and of the establishment and development of its house in Rostock; second, to present a few highlights concerning the printing and condemnation of the Rostock Brethren's Low-German New Testament; third, to provide information concerning the basic sources used for this translation; and finally, to determine whether or not the Brethren's unfinished edition of the New Testament was truly Catholic in its general content and tone.

CHAPTER I

THE BRETHREN OF THE COMMON LIFE AND THEIR HOUSE IN ROSTOCK

INTO THE MIDST of the generally unwholesome religious climate of western Europe in late medieval times there sprang up a most remarkable and refreshing movement known as the *Devotio Moderna* or "New Devotion."[1] Finding its main expression through the work of the Brethren of the Common Life, Sisters of the Common Life and Augustinian Canons Regular of the Congregation of Windesheim, it took the shape of a reform movement within the Roman Catholic Church and in its inception preceded the Protestant Reformation by some 130 or 140 years.

The Devotio Moderna can indeed be called remarkable and refreshing, for within the framework of a religious world largely succumbed to formalized and speculative theology and to widespread corruption and immorality among both regular and secular clergy, it stood out with an urgent appeal for simple Christian living and the exercise of noble Christian virtues. Furthermore, it had striking energy and extensive influence. Even Desiderius Erasmus, Martin Luther and Ignatius Loyola felt its impact as they drank in of its ideals through its educational work and literature. And who could begin to trace the widespread effects of the *Imitation of Christ,* one of its spiritual productions?[2]

The first manifestation of the movement appears to have been in the Yssel Valley of the Low Countries, where, in the latter part of the fourteenth century, lived a man with an unusual religious experience. This individual was Gerard Groote, with whom we can well say that the Devotio Moderna had its origin.[3]

Groote was born at Deventer in 1340, a son of Werner Groote, an alderman and prominent business man in this Hanse town. When the Black Death swept away both of his parents in the year 1350, Gerard was obliged to find a home with an uncle, Johannes Ockenbroeck. The young Groote attended St. Lebwin's School in Deventer, and then furthered his education at the University of Paris, from which institution he not only received an M.A. degree in 1358, but at which he also later studied law. In his own town of Deventer he rose to prominence and became one of its leading citizens in influence and possibly also in wealth. Spiritually, however, his early career was rather stormy. A refusal to administer the sacraments to him on his sick-bed in 1369 seems temporarily to have turned his mind toward spiritual things. But the real and lasting change came in 1374. From that time onward until the day of his death, Gerard Groote was serious about living a noble and exemplary Christian life. "Imitate Christ" had become the very keyword of his being.

This man must have had a winsome way, for we find him in his last years surrounded by a group of disciples. Meetings of this group were held in the house of Florentius Radewijns, who himself had in 1380 given up a prebend in Utrecht in order to go to Deventer and be nearer Groote. It is here, in this group of disciples, that we find the first nucleus of the Brethren of the Common Life in Deventer, though they were not organized as such till after Groote's death.[4] This advocate of the common life did, however, before the pestilence of 1384 swept him away, lay the foundations for the new movement. Not only did he map out the mode of life and draw up a daily schedule to be used as a guide by the disciples who met in Radewijn's vicarage, but he had also as early as 1374 given up his own house in Deventer, except for two rooms, to some elderly women there and drawn up for them, in 1379, a constitution to direct them in living the common life. Furthermore, on his deathbed he suggested the founding of a monastery to serve as a protection for the brethren who remained in the world of activity. In this way, Groote laid the foundation for all three of the major components of the Devotio Moderna. Certainly in this respect he can be called the true founder of this remarkable movement.

But not in this respect alone, however. Groote's philosophy of life after his spiritual conversion was that which also dominated his successors in the Devotio Moderna. They, like him, were guided by the key thought of imitating Christ. They, like him, took an active interest in letters. They, like him, considered secular learning valuable, but mainly so only as it found its place in, or was applied to, the larger task of increasing one's knowledge of God. For the most part they lived the common life in the pattern he had outlined, with a conscious aim for piety. They fostered a practical godliness and shunned both extreme asceticism and the absolute vows taken by members of the monastic orders.

Shortly before his death, Gerard Groote appointed Florentius Radewijns as his successor for leadership among the group of his disciples. Radewijns was true to the spiritual ideals of his predecessor and gained a reputation for being particularly kind to the sick and needy.[5] It was during his lifetime that Groote's organizational plans were carried to completion. "The House of Florentius," the first real Brethren house, was founded at Deventer in 1391; and the Windesheim monastery of the Augustinian Canons Regular had been organized several years earlier. There were also a number of other foundations before 1400, the year of Radewijns' death; and in the following century a vast expansion took place. It is estimated that by 1475 there were some 71 monasteries and 13 convents in the Congregation of Windesheim, while the Sisters of the Common Life eventually numbered about 100 houses and the Brethren about one-third that many. Furthermore, the Windesheim Congregation was influential in reforming some 300 monastic institutions outside its own circle.[6]

In addition to the earliest organizational moves during the lifetime of Radewijns, the Devotio Moderna saw advance in another basic aspect during the period between 1384 and 1400. The ideals of the new movement were crystallized and put into a more permanent form by the literary career of Gerard Zerbolt of Zutphen, librarian for the early Brethren of Groote's circle.[7] Groote himself had begun such literary work, translating parts of the Bible and certain church hymns into the vernacular and also hiring young boys to work as copyists in his home.[8] Now Gerard Zerbolt, who had spent many hours of research in the library of his spiritual forefather, took up and enlarged upon this work so nobly begun by the founder of the Devotio Moderna. Zerbolt was truly the writer among the early Brethren, and as such rendered them a great service indeed. It is to him that we are indebted for so much of the inspirational and apologetical literature which provides our insight into the motivations and ideals underlying the activities of the pioneer leaders of the Devotio Moderna.

Among his extant works are the *Imitation of Christ,*[9] *Spiritual Ascensions* and *The Reformation of the Faculties of the Soul,* all of which must have exerted tremendous influence outside the circle of the Brethren as well as preserving for them in concrete and enduring form an expression of the basic philosophy underlying the movement of which they were a part. Another treatise by Zerbolt entitled *On the Common Life* was prepared as a defense of the mode of life chosen by the Brethren, probably in response to attacks made upon them by the mendicant monks during the last decade of the fourteenth century.

One further work by Zerbolt, his *De Libris Teutonicalibus,* deserves our special attention as showing the favorable attitude of an early leader among the Brethren of the Common Life toward laymen's having opportunity to read the Scriptures in the vernacular. Professor Albert Hyma, who in 1920 discovered this work in the City Library at Nuremberg, has summarized its contents in three parts: (1) Reasons why laymen should read the Scriptures in the vernacular, (2) books laymen ought not to read, and (3) the use of prayer books.[10] It may be added that not long after Zerbolt's time we find further interesting evidence on the attitude revealed within the ranks of the Devotio Moderna to the question of using the vernacular. Wilhelm Walther has called attention to the example of John Busch, author of the *Chronicon Windesheimense* and a remarkably active reformer of monasteries, who openly defended using the vernacular for books—this on an occasion when the practice was attacked.[11]

The expansion of the Devotio Moderna into Germany began about the year 1401, at which time the Brethren house Springborn in Münster was established.[12] After an early, Westphalian phase of development, which saw several other Brethren houses and several Sister houses established in western Germany, the movement advanced into central Germany. During this next phase of expansion, which may be dated roughly to the period after 1440, the houses at Hildesheim, Cassel and Magdeburg were founded.

The beginning of the history of the Brethren of the Common Life in Rostock dates to 1462 A.D., in which year Henry of Xanten, Nicholas of Nienborg and Henry Loen, all three from the house Springborn in Münster, arrived at Rostock.[13] They found lodgement first with one Peter of Cologne, whose property was near the Cowgate and who placed at their disposition the parcel called the ''Green Garden.'' The Brethren house of Rostock derived from these premises the designation ''The House at the Green Garden,'' a name it carried with it even after the Brethren moved to another location. The designation ''Brethren of St. Michael,'' was also a name later applied to the Brethren, apparently because in the church they established they dedicated the main altar to St. Michael the Archangel. By 1464 the Brethren were able to begin rental of a complex of buildings on the east side of Schwansen Street, and by 1469 were able to begin occupation of these new premises. As early as 1466 the Rostock house was admitted to the Münster Colloquium, a rather loosely organized union of the Brethren and Sister houses in Germany. And by 1472 the episcopal approval was secured for the house, the pope already having given his recognition during the preceding year. The house prospered and its holdings grew as it became the recipient of gifts and endowments from benefactors.

Nevertheless, its early years were not spent entirely without difficulties and anxieties. The application of the derisive term ''Lollbrüder'' to the Rostock Brethren indicates the existence of external troubles, while the inspection report of 1475 recommending a change of rectors bespeaks internal confusion of some sort.[14] Perhaps the main difficulties were early mitigated, for during the rule of the new rector Nicholas of Deer (1475-90) much progress and expansion took place, a process which continued into the sixteenth century.

It was the onrushing tide of the Reformation that brought the final end to the work and very existence of the Brethren of the Common Life at Rostock.[15] Here, as elsewhere, these Brethren were representatives of the old faith, and as such must fall with it whenever it should fall. But still, paradoxical as this may seem, these very Brethren served as an important factor in preparing the way for the penetration of the Reformation into Rostock. For, as Axel Vorberg has pointed out, by their aid to humanism in that city, they indirectly paved the way for the Reformation forces.[16]

The old faith was strongly entrenched in Rostock and did not fall without first giving severe struggle. Besides the Brethren themselves, another bulwark for Catholicism was to be found in the University of Rostock, all of whose faculties long showed consistent loyalty to the mother church. The clergy in general, too, and particularly some of the monastic establishments stood firmly by the old faith.[17]

The Reformation forces, on the other hand, found the city council of Rostock to be what was perhaps their strongest support. Certainly by the early twenties of the sixteenth century, Reformation influences had penetrated the city, and the council in its deliberations could not but reckon with the existence of such. Possibly more than anything else, however, it was the influence of Dr. John Oldendorp which lent power to the Reformation in Rostock. Oldendorp, a staunch adherent of the Lutheran teachings, became syndic for Rostock in the year 1526. At the same time the Catholic forces saw themselves weakened in the very same year by two other circumstances adverse to them; namely, the departure of the Catholic champion Barthold Moller of the University of Rostock, and an untimely doctrinal controversy which arose between the Franciscans and Dominicans.[18] The Reformation forces found further advantage at times in the fluctuating attitudes and positions of the two dukes of Mecklenburg, Albert VII and Henry V. Albert, though himself remaining Catholic, in 1524 married a woman who was much attached to the new teaching. This was Anna, daughter of Joachim I of Brandenburg. Duke Henry, on the other hand, though having friendly inclinations to the Lutheran cause, was encumbered by the fact that his minor son Magnus had been appointed bishop of Schwerin in 1516. These and other circumstances would tend to dictate that neither of these dukes would take a consistently strong stand for or against the Reformation.[19]

The Brethren of the Common Life in Rostock were perhaps more tenacious in their endeavor to cling to the old faith than were representatives of the Devotio Moderna generally. A clash between the Rostock Brethren and the Protestantly inclined Rostock city council occurred at the time of the printing of the Brethren's New Testament; and another clash occurred not many years later, when the Brethren endeavored to hide some of their records and other valuables.[20] This kind of resistance should, however, perhaps be laid more to the charge of the rector Martin Hilleman than to the Rostock Brethren in general. A later rector, Henricus Arsenius, seems to have been much more cordial in his relationship to the Reformation Party.[21] In any event, the Rostock Brethren house soon came to its end, fading out before the onrushing tide of the Reformation. On October 8, 1559, the last Rostock Brothers signed an agreement with the city council by which they turned over all their property to the city.[22]

Among the most significant and enduring achievements of the Brethren of the Common Life at Rostock during their illustrious career was the establishment of a printing press.[23] It was probably installed in the year 1475 and was the earliest press operating in that city. Its output was not particularly profuse—we know of fewer than sixty editions in all—, but in spite of this its contribution was significant. This is true not only from the standpoint of its filling a need in the cultural center of Rostock, but also from the standpoint of the types of books produced and the languages in which they were published. For from this press issued forth works ranging from the scholastic and mystical writings of such men as Anselm of Canterbury and Bernard of Clairvaux to classical works of Ovid and productions of such humanists as Poggius and Cochlaeus; from Martin Luther's prayer book[24] and Urbanus Rhegius' *The Twelve Articles of Our Christian Belief* to John Eck's *Manual of Common Points Against Martin Luther* and Povel Eliesen's *Answer to Hans Michaelson;* and from seriously religious works, including portions of the Scriptures themselves, devotional writings and breviaries and missals, to official notices and pronouncements by political authorities. The publications, moreover, were largely in the vernacular, especially those issuing from the press after 1500. Of the thirty-three works printed by the Rostock Brethren from that year through and including the partial New Testament of about three decades later, at least twenty-four—over two-thirds—were entirely or partly in Low German. Another five were in Danish.

With the foregoing introduction to the Brethren of the Common Life and particularly to that group of them residing in Rostock, we are now ready to turn our attention more specifically to the circumstances surrounding the printing of the Rostock Brethren's Low-German New Testament and to Martin Luther's condemnation of this work.

CHAPTER II

THE CONDEMNATION OF THE ROSTOCK BRETHREN'S NEW TESTAMENT

PRECISELY when the Brethren of the Common Life at Rostock began work on their Low-German New Testament we do not know. Apparently its printing was begun by late in 1529, as is evidenced by two letters written by Martin Luther toward the end of November of that year—letters to which we will have occasion to return shortly. It was probably not until early in 1532, however, that the completed work, abbreviated as it had been, issued from the press. The title-page of this partial New Testament does bear the date 1530; but, as Otto Leuze has indicated, this date is undoubtedly that for the wood-cut used rather than the year when the printing was completed.[1]

Whenever it was that the Brethren at Rostock began their work on a Low-German New Testament, we can be sure that Luther was not long in learning of the undertaking. The news came to him from Lübeck rather than Rostock, which fact may at first thought appear strange. That it came as it did, however, is not at all unusual in view of the fact that these two towns, as important fellow-members in the Wendish Quarter of the Hanseatic League, were in constant and close contact with each other. Furthermore, there was at this very time when the Reformation was making its penetration into the north-German area a remarkable interchange of both Catholic and Lutheran personnel among these and other Hanse cities.[2]

Upon learning of the plans of the Rostock Brethren, Luther acted immediately. He wrote a letter to his prince, the Elector John of Saxony, requesting his help to get Duke Henry of Mecklenburg to forbid the Brethren's project. Pious burghers from Lübeck had written him, he said, fearful that by the activity of some ''Lollbrothers'' at Rostock in printing a Saxon translation of Emser's Testament many people of the place would be deceived and great harm done. For his own part, he could tolerate the text of Emser's Testament—the rogue had wickedly stolen it, for it was essentially Luther's own text—, but now it had been so knavishly poisoned with Emser's glosses and annotations that it could bear no fruit, but do only harm. Therefore, Luther requests the Elector to make intercession with Duke Henry.[3]

Luther's letter was dated November 23, 1529. Two days later a reply was sent out from Torgau by Elector John's counsellors: Because of the Elector's absence they had opened and read Luther's communication and had also prepared a letter to Duke Henry, a copy of which they were now enclosing. Luther could decide whether he would wish to send their writing on to the Duke or wait for the Elector's return.[4]

The Reformer chose to act immediately. In a letter to Duke Henry, dated November 27, he first of all indicated his feeling that Elector John might already have written or would shortly be writing. Then Luther went on to point out once more how from honest folk of Lübeck he had received word that "some Lollbrothers" were printing "Emser's Testament in the Saxon language at Rostock." These informants were fearful that through this proceeding considerable damage might be done to pious souls. And though he himself could well permit the Emserian text, since it was almost entirely his own, stolen word-for-word from him, the poisonous additions, glosses and annotations might be dangerous. And thus he requests the noble Duke to honor the Gospel of Christ and rescue all souls as far as possible by not allowing the printing of this New Testament. For should the Duke permit the publication either through favor or forbearance the way might be opened for Satan to do untold damage.[5]

Duke Henry received Luther's letter on December 18, 1529, and on the very same day addressed a communication to the Rostock city council, whose favorable attitude to the Reformation we have already noted. The Duke mentions receiving report from reliable places that the Brethren of St. Michael have a New Testament at press. This, though of itself not capable of doing much harm, contains various glosses, annotations and many additions, which not only would bring no profitable fruitage, but might result in ruinous damage. Thus, to "us . . . as the authorities" it is objectionable and not allowable. Therefore the Duke desires that the council will earnestly secure that the Brethren will cease printing the said Testament and recall any copies already circulated.[6]

At this time Dr. John Oldendorp, of whom we have already heard, was syndic of Rostock. Oldendorp, as we noted earlier, was highly favorable to the Reformation. Moreover, he exercised a profound influence on the city council. It was almost a matter of course, then, that Duke Henry's request should receive immediate and favorable action. The Rostock Brethren suddenly found themselves forbidden by the council to proceed further in their plans for a Low-German translation of the Emserian New Testament.

These Brethren at Rostock did not give up their endeavor without a struggle, however. And before the episode was completed, some other interesting turns in events had occurred. In spite of the order forbidding their work on the Low-German translation of the Emserian New Testament, the Brethren set to work just the same—secretly. The rector of the house, Martin Hilleman, sent the printer John Holt to Duke Albert VII, this undoubtedly for the purpose of acquiring this ruler's help in getting the prohibiting order rescinded. Such an appeal to Albert would have been most natural at this time, for, as Friedrich Jenssen has pointed out, this duke was just now at odds with Henry.[7]

Repeal of the forbidding order was not secured, however. Nevertheless, Holt's stay at the court of Albert must have bolstered his courage by furnishing him with some information about a thrust planned against Oldendorp.[8] And upon the printer's return to Rostock, work on the Low-German New Testament went forward.

The secret could not long be kept, though, and when the city council heard of the Brethren's non-compliance with its ruling, Holt was imprisoned and Hilleman was also taken into custody. The latter was placed under confinement in the Brethren house. Release for these two men was secured only by their sworn statement never again to do anything contrary to the wishes of the city council.[9]

And thus ended the plan for a Low-German translation of Emser's New Testament. The work had apparently been carried forward only as far as the Book of Acts. And opportunity was not to lend itself for the activity to be resumed. Whatever copies did get into circulation seem to have been confiscated and destroyed, as far as this was possible.

Through our foregoing notice of Luther's letters to the Elector John and to Duke Henry we have already sensed the basic reason why Luther condemned the Rostock Brethren's New Testament: This publication was based on Jerome Emser's version, a version whose text, according to the Reformer, was largely Luther's own, but which also contained "poisonous" additions, glosses and annotations.

Were Luther's fears well grounded? Just who was this Jerome Emser and what can we say concerning his translation?[10]

Jerome Emser was born on either March 16 or 26 of the year 1477 or 1478.[11] His father was Wilhelm Emser, a Swabian nobleman serving as commander of soldiers for the imperial city of Ulm, and his mother was the former Margarethe Renz of that city. The young Emser as he grew up manifested great pride in his noble birth, and in a number of his writings showed the family coat of arms with the byline "Arma Hieronymi Emser."[12] Jerome Emser's education was acquired at Tübingen, Basel and Leipzig; and he earned a Master's degree in theology as well as in arts. He also had some experience in teaching, being thus occupied for a short while at the University of Erfurt during the summer of 1504. Later he claimed to have had Luther among his students there.[13] In 1505 he took up service for Duke George of Albertine Saxony, acting as private secretary and then as a sort of special commissioner for this strongly Catholic prince.

It appears that during the years when Luther was a loyal member within the Roman Catholic communion, a definite spirit of friendship must have existed between Luther and Emser. But after the Leipzig Disputation of June 27 to July 16, 1519, a breach occurred and developed quickly into an energetic literary feud. The battle took on its coarser side, with a good deal of derision and vulgar name-calling being interspersed with the theological argumentation. According to the title-pages of various of the polemical writings Emser was the "Goat of Leipzig" and Luther the "Bull of Wittenberg."[14] And in the writings themselves all sorts of descriptive titles of derogatory nature were included. Emser, for example, called Luther the heretic, the blasphemer, the archliar and the powerless and soulless monk, and referred to the Reformer's followers as half-learned "Grecken und Gecken" at the beer table.[15] And, of course, Luther fired away the same type of ammunition at Emser.

In September of 1522 Luther published the first edition of his New Testament, and this soon provided cause for further trouble between Emser and the Reformer. Luther's "September Bible," as this publication came to be called, found widespread reception in the German lands, and Albertine Saxony was no exception. Duke George took it upon himself to condemn the new version and also to commission Emser to make critical examination of it. By September of 1523 the latter published the first edition of the critique he had prepared.[16] A revised edition appeared the following year.[17] And then finally, shortly before his death in 1527, Emser went one step further by publishing his own rival New Testament.[18]

A comparison of Emser's version of the New Testament with Luther's will reveal the correctness of the Reformer's assertion that Emser's text was largely Luther's own translation. Perhaps the widest departure of the former from the latter may be noticed in certain sections of the Sermon on the Mount (Matthew 5-7), but even here the variation is not really great. In the accompanying comparisons (on pages 32 and 33) a random selection of a few scriptural passages from both versions is provided in parallel columns so as to furnish some small indication of the situation which prevailed. The conclusion from our much more extensive investigation of this matter is a hearty endorsement of a statement made years ago by Gustav Kawerau; namely, that Emser's method was that of "a revision of the Lutheran text after the Vulgate and according to Catholic interpretation of Scripture."[19]

But apparently it was not the text itself which caused Luther his main concern. According to his own statement of the case, it was rather the additions, glosses and annotations which troubled him. It should be stated here that in the original Emserian edition of 1527 the main notes, except for scriptural cross-references, were called glosses and were placed in the outer margins of the pages; whereas in several later editions published after Emser's death, the glosses were generally interspersed with the biblical text and some additional notations placed in the margins. Furthermore, chapter summaries were provided at the beginning of each Bible chapter in editions later than the first one; and in a Cologne publication of the work, lengthy sections designated as "annotations" were added at the end of the Bible chapters as well. These "annotations" were essentially a reprint of the relevant portions of Emser's critique of Luther's version, and as such were highly unfavorable, of course, from the Reformer's point of view. It may very well be that Luther as he wrote his letters to Elector John and Duke Henry had in mind one of the later editions of Emser's New Testament rather than the first one.

Let us now take a look at the Emserian glosses. What type of material did these contain so as to make them so highly objectionable to Luther?

In the first place, we must state that not all the glosses were polemical in nature, nor could they all have been considered unsound from Luther's point of view. Some merely embodied definitions or explained historical items. For example, a gloss to

Matthew 2:23 defined the word "Nazarene," a gloss to Matthew 5:46 explained the term "publicans," and a gloss to Matthew 6:24 interpreted the term "mammon." Luther could hardly have objected to the explanations presented in these and many similar glosses.

In certain other of these notations, however, there are to be found some biting references to "heretics" and to the doctrines of such; and it must be to this type of gloss—and such glosses are numerous—that the Reformer objected. The following examples will serve to illustrate this type of gloss:[20]

> *Gloss to Matthew 3:2:* "Notice this beginning of John's sermon, that we must of all things first do penance. And take heed for the heretics, who despise penance and confession." ("Merck disen anfang der predig Joannis / das wir vō aller erst bus thun mussen / Und hut dich vor den ketzern so die bus vnd beycht verachten.")
>
> *Gloss to Matthew 3:9:* "As the heretics now say, 'We have Christ for Lord,' meaning it is sufficient, nothing further needing to be done. Thus also the Jews boasted of Abraham. But John directs them from Abraham to penance and good works. For without these, neither does Abraham help them, nor Christ us." ("Wie die ketzer itzt sprechen / Wir habē Christū zu eym herrn / meynē es sey gnug dorffen weiter nichts thun. Also bochten auch die Judē auf Abrahā Aber Johannes weyset sie von Abraham an die bus vnd gutte werck / dann one die hylffet wider sie Abraham / noch vns Christus.")
>
> *Gloss to Matthew 4:6:* "Here the devil leaves out a part of the Scripture, taking only what serves him, as his sons the heretics also do." ("Hie lest der teuffel die schrift eins teils aus / vnnd nympt alleyn was yhm dienet / wie seyne sohne / die ketzer auch thun.")
>
> *Gloss to the portion of Matthew 5:13 which speaks of salt becoming insipid:* "That is, where the learned individual becomes a heretic. By no one can he any more be salted or corrected, but is hardened and thrown out—that is, out of the Christian church, as Paul says, 'a heretic after the first or second admonition you shall shun.'" ("Das ist wo der gelertē eyner zu eym ketzer wirt / der kan vō niemant mehr gesaltzen noch bedeut werdē / sondern verstockt / vnd wirt hinaus / das ist aus der Christlichen kirchē geworffen / wy Paulus sagt eyn kettzer nach der ersten / odder andern ermanunge / soltu meyden.")
>
> *Gloss to Matthew 6:16:* "Notice that Christ does not do away with nor despise fasting, as the heretics now do, but teaches how we should fast, that it is pleasing to God; thus also of prayer, alms and other good works, all of which God will reward and repay to us." ("Merck dz Christus dz fastē nit abthut noch verachtet / wie die ketzer ytz thuen / sonder leret wy wir fasten sollen / dz es Got angenhem sey / also auch vō dē gebet / almosen / vnd andern guten werckē / welche vns Got alle belonen vnd vergelten will.")
>
> *Gloss following Matthew 7:20:* "Every heretic is a bad tree, which brings no good fruit. Therefore nothing better can be done than to chop such down and throw them into the fire, if they will not give up their error." ("Ein ytzlicher ketzer ist eyn boser baum / der kein gute frucht bringt / darūb nit bessers dan̄ abgehawē vnd yns fewer geworffen / wo sie von yhrem yrthūb nicht abstehen wollen.")

TEXTUAL COMPARISON OF THE FIRST EDITIONS OF THE EMSERIAN AND LUTHERAN NEW TESTAMENTS

Emser's First Edition (1527)	Luther's First Edition (1522)
MATTHEW 4:23-25	
Vnd Jhesus gieng vmbher im gantzen Gallileischen lande / vnd leret in yhren schulen / vnd predigt das Euangelion von dem reych / machet gesunt vnd heylet allerley seuch vnd kranckheit im volck / vn̄ seyn gerucht erschall in das gantz Syrier land / Vnnd sie brachten yhm alle krancken / so mit mancherley seuchen vnnd quelungen behafft waren / vn̄ die so tewfel / bey yhnen hetten / vnd die monsuchtigen / vnd gichtbruchtigen / Vnd er macht sie alle gesund / Vnd es volget yhm nach vil volcks / von Gallilea / von den zehen Stetten / vō Jerusalem / vom Judischen land / vn̄ von yhensit des Jordanes	Vnnd Jhesus gieng vmb her ym gantzen Gallileyschen land / leret ynn yhren schulen / vnnd prediget das Euangelion vō dem reych / vnnd heylet allerley seuche vnnd kranckeyt ym volck / vnnd seyn gerucht erschall yn das gantz Syrien land / vnnd sie brachten zu yhm alle kranckenn / mit mancherley seuchen vnnd quall behafft / die besessenen / die monsuchtigen vnd die gichtpruchtigen / vnnd er macht sie alle gesundt / vnd es folgete yhm nach viel volcks / von Gallilea / von den tzehen stedten / von Jherusalem / vom judischen land / vnnd von ihensytt jordans.
MARK 15:1-5	
Und bald am morgen / hielten die hohen priester / eynen radt mit den Eltisten vnd schrifftgelerten / sampt der gantzen samlung / vnd bunden Jesum / vnd füreten yhn hyn / vnd vberantwurten yhn Pilato / vn̄ Pilatus fraget yhn / Bistu eyn könig der Juden? Er antwurt vnnd sprach zu yhm / Du sagsts / Vnd die hohen priester beschuldigeten yhne in vil stücken / Pilatus aber fraget yhn abermal vnd sprach / Antwurstu nichts? Sihe / wie hart sie dich verklagen / Jhesus aber antwurtet nichts mehr / also / das sich auch Pilatus verwundert.	Unnd bald am morgen / hielten die hohen priester eynen rad mit den Elltisten vnd schrifftgelerten / datzu der gantze rad / vnd bunden Jhesum / vnd fureten yhn hyn / vnd vbirantworten yhn Pilato / vnnd Pilatus fraget yhn / Bistu eyn konig der Juden? Er antwort aber vnd sprach zu yhm / Du sagists / vnnd die hohen priester beschuldigetē yhn hartt / Pilatus aber fraget yhn aber mal vnd sprach / Antwortistu nichts? Sihe / wie hartt sie dich verklagenn / Jhesus aber antworttet nichts mehr / also / das sich auch Pilatus verwundert.

LUKE 16:19-21

Es was eyn reycher man / der kleydet sich mit purpur vn̄ köstlicher leynwat / vnd lebet alle tag wol / vnd scheinbarlich. Es war auch eyn armer / mit namen Lazarus / der lag vor seiner thür / voller schweren / vnd begeret sich zusettigen von den brosamen / die von des reychen tisch fielen / vnd niemant gab yms / Sonder die hund kamen vnd leckten ym seyne schweren.

Es war aber eyn reycher man / der kleydet sich mit purpur vnd kostlichem lynwadt / vnd lebet alle tage herlich wol / Es war aber eyn armer / mit namen Lazarus / der lag fur seyner thur / voller schwerē / vnnd begeret sich zu settigen von den brosamen / die von des reychen tisch fielen / Doch kamen die hund / vnd leckten yhm seyne schweren /

JOHN 2:1-6

Und am dritten tag ward eyn hochtzeit zu Cana inn Gallilea / vn̄ die mutter Jesu war da. Jesus aber vnd seine jünger warden auch auff die hochtzeit geladen / vnnd do es an weyn geprach / sprach die mutter Jesu zu ym / Sie haben nit weyn. Jesus sagt zu yhr. Weyb / was hab ich mit dir? mein stund ist noch nit komen. Do sprach seyn mutter zu den dienern / was er euch saget / das thut. Es waren aber alda sechs steynern wasserkrüge / gesetzt nach der weys der Jüdischen reynigung / deren itzlicher fassete zwu odder drey mass.

Unnd am dritten tage ward eyne hochtzeyt zu Cana ynn Galilea / vnd die mutter Jhesu war da / Jhesus aber vnnd seyne junger warden auch auff die hochtzeyt geladen / vn̄ das es an weyn geprach / spricht die mutter Jhesu zu yhm / sie haben keyn weyn / Jhesus spricht zu yhr / Weyb / was habe ich mitt dyr zu schaffen? meyne stund ist noch nit komē / Seyne mutter spricht zu den dienern / was er euch saget / das thutt / Es warē aber alda sechs steynern wasser kruge / gesetzt nach der weys der Judisschen reynigung / vnd gieng ynn yhe eynen / zwey odder drey masss.

ACTS 11:19-21

Die aber so zurstrewet waren vnder der trübsal / so bey Stephano geschach / giengen vmbher / bis gen Phenicen vnd Cypern vnd Antiochien / vnd redeten das wort zu niemant / denn aleyn zu den Juden Es waren aber etzlich vnder ynen / menner von Cypern vn̄ Cyrenen / die kamen gen Antiochien / vnd redeten auch zu den Kriechen / vnnd predigeten den herrn Jesum / vnd die hand Gottes war mit yn / vnd eyn grosse zcal ward glewbig vnd bekeret sich zu dem herren.

Die aber zurstrewet waren vnter dem trubsall / der vbir Stephano geschach / giengen vmb her / bis gen Phenicen vnd Cypern vnnd Antiochien / vnnd redeten das wort zu niemant / denn alleyne zu den Juden / Es waren aber ettlich vnter yhn / menner von Cypern vnnd Cyrenen / die kamen gen Antiochien / vnd redeten auch zu den Kriechen / vnd predigeten das Euangelion von Jhesu Christo / vnd die hand Gottis war mit yhn / vnd eyn grosse zal ward glewbig vnd bekeret sich zu dem hern.

The foregoing examples of glosses unfavorable to Luther and his teachings give an indication as to why Luther felt as he did about Emser's New Testament. The 1529 Cologne edition had still further anti-Lutheran materials, beyond what was contained in some of the earlier editions. These materials, as we have already noted, bore the designation of "annotations." In illustration of this type of addition to the Emserian text, we provide just a portion of the annotation which follows Matthew 7 in the Cologne edition:

> "At the beginning of the seventh chapter where it is written 'Judge not that you be not judged,' follows in our text immediately, 'Condemn not that you be not condemned,' which words Luther in his translation also has skipped over and left within his pen, perhaps because he alone wishes to condemn everyone and does not wish to be condemned in return by anyone.
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> "In the gloss concerning the word 'do' Luther makes four lies with one stroke. The first is that he says here Christ also demands faith. . . . The second lie is that he says all good works without faith are sin. . . . The third lie is that he says where faith is there good works must follow. . . . The fourth lie Luther sticks in where and when he says good works without faith are the foolish virgins' lamps without oil. . . ."
>
> ("Im anfang diss sibenden Capittels do geschryben stehet. Richtet nicht / auff das yhr nicht gerichtet werdet. Volget in vnserm text so bald hernach / verdammet nicht / auff das yhr nicht verdammet werden / Wölche wort Lutther in seyner dulmatschung auch vbergangen / vnd in der feder gelassen hat / vielleicht darumb das er allein jederman verdammen vn̄ von niemandt widerumb vordampt werden will.
>
> "In der gloss vber das wörtlein [thut] thut Lutther vier lügen auff eyn hauffen. Die erste das er sagt / hie vordert Christus auch dē glaubē. . . . Die ander lügen ist das er spricht alle gutte werck on glauben geschehen seind sund. . . . Die dritte lügen ist / das er spricht / wo glauben ist / do müssen gute werck volgen. . . . Die vierde lügen stickt Lutther hin den an do er spricht / gute werck on glauben / seyn der törichten junckfrauwen lampen onn öll. . . .")

In view of the glosses and annotations which were derogatory to Luther—and which comprised no insignificant part of Emser's New Testament—, is it small wonder that the Reformer had misgivings when he heard that this Emserian version was being published in Low-German translation by the Brethren of the Common Life at Rostock? Can we blame him for his zeal in endeavoring to get the printing stopped?

But still, in condemning the Brethren's Low-German Bible edition, he was condemning a book he had not seen; and in view of this we may wonder whether he was indeed here following the path of wisdom. Perhaps he would have been at least a bit less hasty in passing judgment had he seen the Brethren's publication first or had he even known some of the details regarding the sources the Brethren used in preparing their translation.[21] To such details we must now turn.

CHAPTER III

THE ROSTOCK NEW TESTAMENT: ITS SOURCES

THE information Luther had received from pious folk in Lübeck concerning the New Testament which was being printed by the Brethren of the Common Life at Rostock was correct: This translation was based on Jerome Emser's version. So declares its very title: *Dat nye Testamēt so dorch den Hochgelerden Hieronymū Emsser säligen vordützschet.* So also testifies a comparison of its text and glosses with those of Emser's version. (For one brief example, see the following page.) What Luther probably did not know was that the Brethren were not slavishly tied down to the Emserian New Testament, but consulted other versions as well—including, as we shall see, a Low-German edition of Luther's own translation!

To some of these items we shall return in a moment. But first, it would be well to determine, if we can, which Emserian edition or editions the Brethren of the Common Life most likely used in preparing their New Testament. There were a number of High-German editions of Emser's version which preceded the printing of the Brethren's Low-German translation, and among the most likely candidates for being the Brethren's source or sources would be the following: Emser's first edition published by W. Stöckel at Dresden in 1527; the second edition, published by V. Schuman at Leipzig in 1528; another edition by Schuman at Leipzig in 1529; an edition of H. Fuchs at Cologne in 1529; and an edition by J. Fabrum at Freiburg in Breisgau in 1529. These editions will henceforth be abbreviated as E-1527, E-1528, E-1529L, E-1529C and E-1529F, respectively, and we shall also refer to the Brethren's Testament from time to time as R.

It has been customary heretofore to look upon E-1528 as the source used by the Brethren. Apparently the reason for this is that in that edition there appeared for the first time certain introductory items which re-appear in the Rostock Testament. Otto Leuze, for example, speaks of five preliminary items mentioned in a general foreword to the Rostock edition; namely, (1) the 1527 ducal authorization for the work, (2) the 1528 ducal authorization, (3) a list of differences to be found in some Lutheran New Testaments, (4) a Church-year register, and (5) St. Jerome's introduction. Leuze then goes on to say, "All these items together with the foreword to the whole work, in which they are brought to attention, appear in the second edition of the Emserian New Testament (Leipzig, 1528), which through this reveals itself to have been the source for the translating work of the Brethren of St. Michael."[1] And it is indeed true that all of these items as a group did appear for the first time in E-1528. In fact, Leuze could have gone even a step further and mentioned the page devoted to the "Epitaphium Emseri," which also appeared for the first time in E-1528 and which was incorporated in R.

MATTHEW 2:1-6

R	E-1529L
Sūma Wo de köninge vn̄ wysen to dem nye ghebaren Christum quemen / vnde wo de vnmündighen kynderkens (alse Christus in dat elende toch) van Herode gedödet worden synt.	Sūma Wie die konig od̄ weysen zu dem new gebornen Christū kōmen / vnd wie die vnmundigē kindleyn (als Christus in das elend tzogt̄) vō Herode getodt worden seynn.
Do nu Jesus geboren was tho Bethleem Jude / in den dagen des köninges Herodis Sü do quemen de wysen van dem vpganghe to Hierusalem / sprekēde. Wor is de / de dar is gebaren / eyn köningk der Jöden / wente wy hebben gesēn synen sterne im̄ vpgange / vnd syn gekamen ėn antobėdende.	Do nhu Jesus geboren war tzu Bethleem Jude / in den tagen des königs Herodis / Sihe / do kamē die weysen von dem Auffgang gen Hierusalem / sprechende / Wo ist der / der da ist geborn / eyn könig der Jüden? Dan̄ wir haben gesehen seyn stern ym Auffgang / vn̄ seyn komen / yhne antzubeten.
Glos (wysen) By den olden / ys wyss / köningk / vnde prester / eyn dyngk. Wente men neynen köningk noch prester makede he were den wyss. Dar vm̄e werden dörch de wysen hyr vorstāden de hilligē dre köninge.	Glos (Weysen) Bey den alden / war weyss / konig / vn̄ prister / ein ding. Dann man kein konig noch prister machte er wer dann weyss. Darumb werden durch die weysen hie verstanden die heyligen drey konige.
Do nu dat hörede de königk Herodes / wart he bedröuet / vn̄ myt em dat gantze Hierusalē vnde vorsamlede alle hoge prestere vn̄ schrifftgelerden vnder dem volke / vnde voruorschede van en / wor Christus scholde gebaren werden Unde se seden em̄ to Bethleem Jude. Wenthe also steyt geschreuen dörch den prophetē. Un̄ du Bethleem / du erde Juda / byst nicht de klēneste manck den vörsten Juda / wente / van dy / wert vthgan de Hertoge / de dar regeren schal myn volck Israhel.	Da nu das höret der könig Herodes / ward er betrübet / vn̄ mit ym das gantz Hierusalem / Vnd versamelte alle hohe priester vnd schrifftgelarten vnder dem volk / vnd erforschete von yhnen wo Christus solte geborn werden / Vnd sie sagten ym zu Bethleem Jude / Dann also ist geschriben durch den Prophetē. Vn̄ du Bethleem / du erde Juda / bist mit nichte die geringste / vnder den Fürsten Juda / dan̄ vō dir wirt aussgehen der Hertzog / der da regirē soll meyn volgk Israel.

There are two difficulties with Leuze's conclusion, however: For one thing, of the six items mentioned by him as appearing in E-1528 (the five listed items plus the general foreword) only three—the 1527 ducal authorization, the list of differences in two Lutheran New Testaments, and the general foreword itself—are represented in R as we know it from its extant copies and fragments. Thus there is an omission of several items in R. More basic than this, however, is the second difficulty; namely, that although E-1528 was the first pre-R edition to incorporate the items which Leuze has mentioned, it was not the only one to do so. And the simple fact that E-1528 was the first edition to contain them really proves nothing as to whether or not this edition was the basic Emserian source for R.

Perhaps a somewhat more satisfactory point of comparison than Leuze's might be found in what we may call the “page style” of the main text in the various editions; that is, the general content and arrangement of material on the page. Here we find a closer resemblance of R to some editions than to others. For example, R, E-1528, E-1529C and E-1529L have their glosses interspersed with the biblical text in contrast to E-1527, whose glosses are placed in the margins, and to E-1529F, whose glosses are placed in an appendix. Furthermore, E-1529C may be contrasted with the other editions by its having lengthy annotations at the end of Bible chapters. From the standpoint of page style, then, we find that two other editions are quite similar to R—E-1528 and E-1529L. But even on such a basis we would still be at a loss to distinguish between the two as to which was the basic source for R. Moreover, page style may not be a very reliable criterion anyway, inasmuch as it is something which can be easily changed according to the desires of an editor or printer. We should not dismiss it entirely, however, for it may have some value as a contributing line of evidence. And the suggestion it makes, for whatever that suggestion is worth, is that either E-1528 or E-1529L was very likely the basic Emserian source used by the Rostock Brethren in preparing their translation.

Now then, where shall we turn next in our quest for information as to the Brethren's Emserian source? A logical place would seem to be the biblical text itself. But, unfortunately, this source of information is not so useful as it might seem, for in dealing with it we lack adequate controls. The problem is simply this: When R appears to be following one Emserian edition in preference to another, we find it most difficult to be absolutely certain that it is following an Emserian edition at all. We provide here just two illustrations:

In Luke 7:41 we find that whereas both E-1527 and E-1528 use the reading “schuldig hundert pfennige” (transcription as per E-1527; E-1528 has “schuldig hūdert pfennige”), R presents instead “schüldich vyff hūdert pēninge,” a reading which apparently follows E-1529L, where we find “schuldig funff hundert pfennige.” However, a Low-German translation of Luther's Testament provides also the reading “schüldich vyff hundert penninge.”[2] Thus we are placed at a loss to make a decision between E-1529L and the Lutheran translation as the source. Again, in Luke 9:7 we find E-1527 and E-1528 following the reading “ist vō̄n todten aufferstandē” (transcription as per

E-1527; E-1528 has "ist von todten aufferstanden"), whereas R adds the definite article: "is van den doden vpgestaen." Once more E-1529L may at first seem surely to be the source, for it too has the definite article. But then in checking once more the Low-German Lutheran translation, we discover that it also has the article. And thus again we are unable to make a definite decision.

Where, next, shall we turn? The present writer has found the marginal notes to be a fruitful source of information. In appears that in dealing with these we have much better controls than in our analysis of the text itself, for wherever the marginal notations occur—and they appear frequently—we can be fairly sure that they are generally from an Emserian edition. Now then, in making a comparison of the marginal notes of R with those of various Emserian High-German editions, what do we find?

Among other things, we discover that there are some very interesting parallels between R and E-1529L. In the Sermon on the Mount (Matthew 5-7) there are, in fact, some four marginal items which do not appear in E-1528 at all; and if we should carry our comparison to the beginning of Matthew 8 we would find two more such items. While we cannot here go into detail, we would just call attention to one particular item which furnishes almost conclusive proof that the Brethren were indeed using E-1529L.

In R, there occurs in the margin next to Paragraph E of Matthew 5 the Scripture cross-reference "Isaiah 2." E-1529L has this same reference in precisely the same place, but not another High-German Emserian edition which the present writer has consulted contains this particular notation. E-1528, E-1529C and E-1529F omit it entirely, whereas E-1527 has "James 2" instead. Inasmuch as the law of God is the topic being treated at the place in Matthew where this marginal note appears, the "James 2" of E-1527 would be the appropriate cross-reference. The "Isaiah 2" of E-1529L is obviously a misprint. But R, as we have seen, also has "Isaiah 2"—this very same erroneous reference! Is it not striking that R should make use of this misprint? Surely, here we have first-rate evidence that the Brethren must have been using E-1529L, for there would be slim chance that this particular mistake in R would have occurred otherwise. And further similar items of obvious borrowing on the part of R from E-1529L tend to strengthen the conclusion that the Brethren did indeed use E-1529L as a basic Emserian source.[3]

Our conclusion does not, of course, preclude the possibility that other Emserian editions were also used by the Brethren, but it does shift the emphasis away from the earlier belief that E-1528 must have been the basic source. E-1528 may, in fact, have been used by the Brethren in their work on R; but if such was the case, certainly E-1529L was also used for purposes of later revision.

One further observation should here be made regarding the Emserian High-German sources; namely, that there is good reason to believe that the Brethren made at least some use of E-1527, Emser's first edition. A comparison of the title-pages of various editions would lead us to this supposition. For convenience we list here the titles of E-1527, E-1529L and R:[4]

E-1527: Das naw testament nach lawt der Christlichē kirchen bewertē text/ corrigirt / vn̄ widerumb zu recht gebracht.

E-1529L: Das New Testamēt / So durch L. Emser säligē verteutscht / vnder des Durch lewchtē Hochgebornē Fürstē vn̄ herrē Herrē Georgē Hertzogen zu Sachssen.

R: Dat nye Testamēt so dorch den Hochgelerden Hieronymū Emsser säligen vordützschet. Na gewōheit der Christlikē kerken bowerdē Texte corrigeret / vn̄ weddervm̄e to rechte gebracht.

The foregoing listing makes apparent the close resemblance of the wording in the last portion of the title of R with that found in E-1527. It certainly looks as if the Brethren, after beginning to follow the wording of the title-page of some other edition, suddenly switched to this particular one and copied from it.[5] And that the Brethren might have done so and also made some further use of this edition is most reasonable to believe. For it would seem highly unlikely that they would have passed by the opportunity of securing as early as possible a copy of so important a work for Roman Catholics as the Emserian New Testament must have been. And if they did indeed secure a copy of the first edition of this work, certainly they consulted it when producing their own translation. If for nothing more, they must have made at least slight use of it for comparative purposes. It would have been only natural, however, for them to have made more extensive use of a more recent edition, such as E-1529L.

We are now ready to probe the question of what other sources besides Emserian editions the Brethren may have used in preparing their Low-German translation of the New Testament. That they did indeed use other sources is evidenced by a gloss they added at Mark 2:22. In this verse Emser had used the word "saumhewt" and they themselves the word "vathė." Then in the gloss they made the notation, "Etlike böke hebbē wynsecke" ("Some books have 'wineskins'"). Thus, not only did they use a word different from that given by Emser, but they also referred to a third reading, which they said "some books" give.

The conclusion which would be derived from this item is further amplified by a comparison of R with other, earlier German Bible translations. Friedrich Jenssen has already done outstanding and rather thorough-going work in this area of investigation. His conclusion, briefly stated, is that in addition to the Emserian text, the Brethren made use of the Lübeck Bible of 1494 (hereafter abbreviated as Lüb) and a Low-German translation of Luther's New Testament.[6] This conclusion is certainly established by a comparison of the various texts. The particular Low-German edition Jenssen mentions and has made use of for his study is that published by H. Lufft at Wittenberg in 1525[7] (hereafter abbreviated as Luth-1525); but in the comparisons we shall now provide we will use instead, for reasons which will appear shortly, an edition published the next year by J. Loersfels at Erfurt (hereafter cited as Luth-1526). In the following sample excerpts, the words from the non-Emserian source as they appear in R and in the source itself (whether Lüb or Luth-1526) are italicized so as to make them easier to see. The passage from E-1529L in each case is included as well, so as to depict more clearly how the R translations would, while following the Emserian source, depart here and there from it in favor of the other sources.

MATTHEW 5.18:

R: *so langhe* dat hēmel vn̄ erden vorgha / wert nicht de kleneste bokstaue noch eyn tüttelken van dem gesette vorghan / so sange* dat idt *altomale* geschee.	E-1529L:	bis das himell vnd erd tzergehen / wirt nicht tzergehen / der kleynste buchstab noch ein tittle vom gesetz / bis das es alles geschehe.
	Lüb:	bet dat vorgheyt de hēmel vn̄ erden. een bokstaff edder ene spytze vā enē bokstaue werd nicht vorghā van der ee. beth dat alle dink gheschen sint.
	Luth-1526:	*so lange* dat hemmel vnde erde vorghä / wert nicht de klėnste böckstaff noch ein tüttelken van dem gesette vorghän wente dat yd *altomal* geschee.

MATTHEW 6:26:

R: *erneret se doch*	E-1529L:	neeret sie
	Lüb:	spiset se
	Luth-1526:	*erneret se doch*

LUKE 2:5:

R: he sick *ḃekant gheue*	E-1529L:	er sich angebe
	Lüb:	he sik *bekant gheue*
	Luth-1526:	he sick schattē lethe

LUKE 2:6:

R: se *tėlen* scholde	E-1529L:	sie geperen solte
	Lüb:	se gheberen scholde
	Luth-1526:	se *tėlen* scholde

---

*Read, "Lange."

LUKE 2:9:

R: de Engel des heren *stunt by* en

E-1529L: der Engel des Herren trat zu yhn

Lüb: de enghel des heren *stūd by* en

Luth-1526: de Engel des Herē trat tho ėn

LUKE 2:9:

R: klarheit *Gades* lüchtede vm̄e se

E-1529L: klarheyt des Herrn leuchtet vmb sie

Lüb: klarheyt *gades* vmmeuenk se

Luth-1526: klarheyt des Herē lüchtede vmme se

LUKE 2:11:

R: gebaren de *Salichmaker*

E-1529L: geborn der heylandt

Lüb: ghebaren de *salichmaker*

Luth-1526: de heylant gebaren

LUKE 2:13:

R: de *vėlheit* der hēmelschen hėrschare

E-1529L: die menige der hymlischen heerscharen

Lüb: ene schare rydderscop des hemmelschē heres

Luth-1526: de *vėlheyt* der hemmelschē hėreschare

LUKE 2:17:

R: erkanden se / *van dem worde* / wo en gesecht was van düsseme kynde

E-1529L: erkanten sie / das es sich der massen hielte / wie ihn gesagt was von diesem kinde

Lüb: bekenden se *van dem worde* dat dar was ghesecht to en van dessem kinde

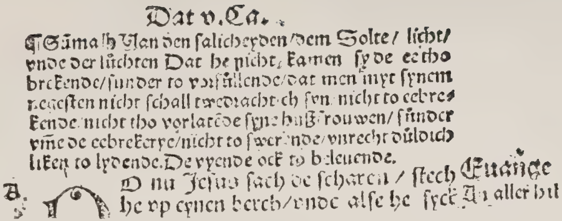
Luth-1526: breydeden se dat woert vth / dat tho ėn vā dessem kinde geredet was

While the present writer is in whole-hearted agreement with Jenssen that the Rostock Brethren made use of Lüb and a Low-German Lutheran translation, he would not, however, be so hasty as Jenssen in dismissing the possibility that the Brethren may also have used the Halberstadt Bible of 1522 and one or both of the Cologne editions of *circa* 1480.[8] Moreover, it is not at all unlikely that the Brethren may have used German Bible manuscripts and perhaps also some Dutch editions and manuscripts. It is interesting to observe that an expression used in Luke 2:8 of R, "nachtwake auer ere vheͤ," though not used in the Emserian High-German translation, the Low-German Lutheran version, the four pre-Lutheran Low-German editions, nor even in the fairly popular Koberger High-German Bible of 1483, does find a parallel in an early manuscript as "nact wachte obir ir vihe."[9] Again, the term "lantuagede" which appears in Luke 2:2 of R, though not being used in the more common early printed German editions, does appear in another early manuscript, as "Lantuogte."[10] We do not have proof here, of course, that these or other manuscripts were being consulted by the Rostock Brethren, but these coincidences are at least interesting and suggestive of such wider possibilities. Furthermore, there seems to be good reason to believe that the Rostock Brethren also made use of Latin and perhaps Greek sources in their work on R, but concerning this matter we cannot enter into discussion here.

We mentioned earlier in the present chapter that the Low-German Lutheran edition which Jenssen used in his study of sources for R was Luth-1525. In making our comparisons of texts we used Luth-1526 instead. The reason for our procedure is that there is much likelihood that the Rostock Brethren were using Luth-1526 rather than, or at least in addition to, Luth-1525. We can certainly establish that they were using Luth-1526 or at least an edition very much like it, but we do not have similar evidence concerning Luth-1525. The proof is to be found in the matter of chapter summaries. As a rule, R follows quite closely the chapter summaries of the Emserian version, but in Matthew 5 we find a notable exception. The summary there, in R, after beginning precisely as the High-German Emserian summary, switches suddenly to a completely different wording from that to be found in the Emserian prototype. And it uses this different wording for the far greater part of its contents.

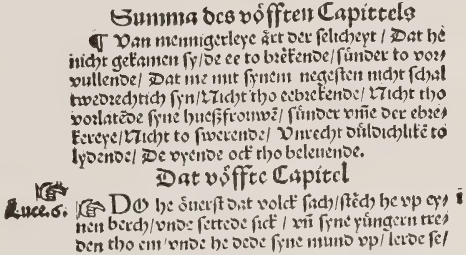
But from where has this new wording come? The interesting thing is that it is found to be exactly that of Luth-1526! It is definitely not taken from Luth-1525, for Luth-1525 does not contain chapter summaries. But Luth-1526 does contain such summaries, and that in R for Matthew 5 has almost throughout been copied word for word from this Low-German Lutheran edition or at least one similar to it. The accompanying plate (on the next page) will serve to illustrate this situation.

In conclusion, we may now state that it is quite certain that the Rostock Brethren used not only Emserian High-German editions in their work of translation, but also some pre-Lutheran German Bibles and even Luther's own version as represented in Low-German translation. Their whole procedure and especially the freedom with which they consulted sources other than their Emserian prototype are certainly intriguing



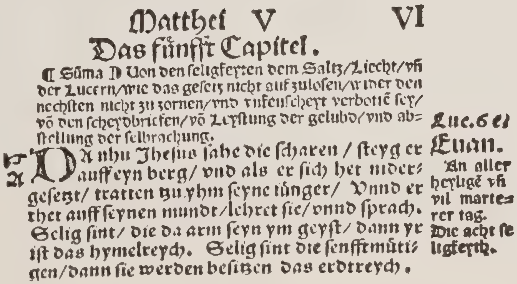
Dat v.Ca.
¶ Sūma lh Van den ſalicheyden/dem Solte/ licht/
vnde der lüchten Dat he nicht kamen ſy de ee tho
brekende/ſunder to vorfüllende/dat men myt ſynem
negeſten nicht ſchall twedrachtich ſyn/ nicht to eebre-
kende/nicht tho vorlatēde ſyne hußfrouwen/ ſünder
vmme de eebrekerye/nicht to ſwerende/vnrecht düldich-
liken to lydende.De vyende ock to beleuende.
A. D nu Jeſus ſach de ſcharen / ſtech Euange
he vp eynen berch/vnde alſe he ſyck An aller hil

R



Summa des vöfften Capittels
¶ Van mennigerleye ārt der ſelicheyt / Dat hė
nicht gekamen ſy/de ee to brėkende/ſünder to vor-
vullende/ Dat me mit ſynem negeſten nicht ſchal
twedrechtich ſyn/Nicht tho eebrekende/ Nicht tho
vorlatēde ſyne hueßfrouwē/ ſünder vmme der ebre-
kerye/Nicht to ſwerende/ Vnrecht düldichlikē to
lydende/ De vyende ock tho beleuende.
Dat vöffte Capitel
Luce.6. ☞ DO he öuerſt dat volck ſach/ſtėch he vp ey-
nen berch/vnde ſettede ſick / vn̄ ſyne yüngern tre-
den tho em/vnde he dede ſyne mund vp/ lerde ſe/

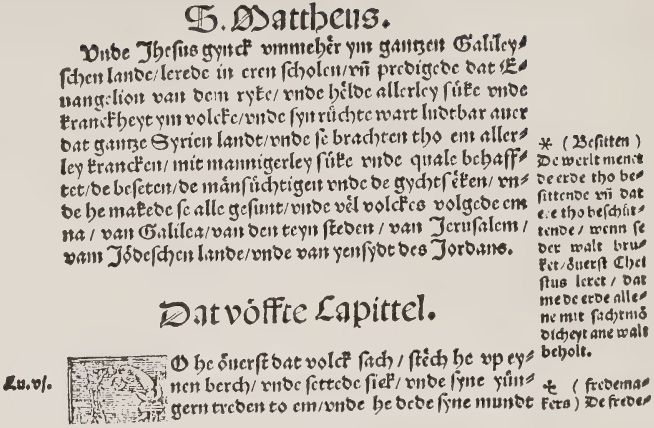
Luth-1526



Matthei V VI
Das fünfft Capitel.
¶ Sūma D Von den ſeligkeyten dem Saltz/Liecht/vn̄
der Lucern/wie das geſetz nicht auf zuloſen/wider den
nechſten nicht zu zornen/vnd vnkeuſcheyt verbotē ſey/
vō den ſcheydbriefen/vō Leyſtung der gelubd/vnd ab-
ſtellung der ſelbrachung.
A DA nhu Jheſus ſahe die ſcharen / ſteyg er
auff eyn berg/ vnd als er ſich het nider-
geſetzt/ tratten zu yhm ſeyne iünger/ Vnnd er
thet auff ſeynen mundt/lehret ſie/vnnd ſprach.
Selig ſint/ die da arm ſeyn ym geyſt/ dann yr
iſt das hymelreych. Selig ſint die ſenfftmüti-
gen/dann ſie werden beſitzen das erdtreych.

Luc.6 et
Euan.
An aller
heyligē vn̄
vil marte-
rer tag.
Die acht ſe
ligkeyth.

E-1529L



S. Mattheus.
Vnde Jheſus gynck vmmehėr ym gantzen Galiley-
ſchen lande/lerede in eren ſcholen/vn̄ predigede dat E-
uangelion van dem ryke/ vnde hėlde allerley ſüke vnde
kranckheyt ym volcke/vnde ſyn rüchte wart ludtbar auer
dat gantze Syrien landt/vnde ſe brachten tho em aller-
ley krancken/ mit mannigerley ſüke vnde quale behaff-
tet/de beſeten/de månſüchtigen vnde de gychtſėken/ vn-
de he makede ſe alle geſunt/vnde vėl volckes volgede em
na / van Galilea/van den teyn ſteden / van Jeruſalem /
vam Jödeſchen lande/vnde van yenſydt des Jordans.
Dat vöffte Capittel.
Lu.v. O he öuerſt dat volck ſach / ſtėch he vp ey-
nen berch/ vnde ſettede ſiek/ vnde ſyne yün-
gern treden to em/vnde he dede ſyne mundt

* (Beſitten)
De werlt menet
de erde tho be-
ſittende vn̄ dat
ere tho beſchüt-
tende / wenn ſe
der walt bru-
ket/öuerſt Chri
ſtus leret / dat
me de erde alle-
ne mit ſachtmö
dicheyt ane walt
beholt.
✝ (fredema-
kers) De frede-

Luth-1525

Notice that Luth-1525 does not have a Chapter Summary. Notice also the similarity between the Summaries of R and Luth-1526.

items. We can well raise the question of how it could be that these Catholic Brethren would use a Lutheran edition in preparing their Low-German Catholic Bible translation.

Jenssen in seeking a solution to this question has mentioned the fact that Emser himself used Luther's version.[11] While this comment may have some bearing on the problem, it hardly seems to be the satisfactory answer. For we must remember that Emser was working under entirely different conditions than were the Rostock Brethren. His was the task of providing a Catholic New Testament. They already had one, and merely needed to translate it into Low German. Furthermore, what Emser was apparently trying to do was to "correct" the existing Lutheran text according to Catholic interpretation. What the Brethren seem to have been doing was just the opposite: they were "correcting" the now-existent and popular Catholic translation by reference to Luther's version! This is an unusual situation indeed.

Actually, there is not much we can say in explanation of the Brethren's procedure, except to make some conjectures. For one thing, it does seem likely that the Rostock Brethren could not have been exceedingly and unyieldingly hostile to the Reformation forces. Or perhaps there were at the Rostock Brethren house at this time certain Brothers who were quite a bit more favorably inclined toward the Reformation than were others—much more so anyway than Martin Hilleman seems to have been. If this were the case, perhaps it was these Protestantly inclined individuals who had some responsibility for the use of the Lutheran Bible translation in connection with the work done on R. In any event, we can at least say—and say with sincere admiration—that the Catholic Rostock Brethren were not so bigoted that they would blindly refuse to look upon materials produced by the Reformation Party. They were open-minded enough to select and use what they felt was good, even though it had been produced by forces hostile to the faith which they themselves represented.

CHAPTER IV

THE ROSTOCK NEW TESTAMENT: WAS IT PROTESTANT OR CATHOLIC?

WHAT would Luther have thought had he known that the Bible translation he was condemning was a revision of Emser's New Testament with much attention to his own version? Would he have been less hasty in offering his criticism and in passing judgment? On these matters we can only conjecture and speculate. A related and more appropriate point for inquiry would be the following question: From Luther's point of view, would the Brethren's Low-German edition really have been such a great improvement over its Emserian antecedent after all?

The text of Emser's High-German version was largely Luther's, as we observed earlier. Now we have also found that to no small degree the Brethren revised even this, thus making their translation even still more Lutheran. This is indeed remarkable and, as we have indicated, certainly furnishes a striking commentary on the unusual position of the Brethren as being drawn toward both the old faith and the new. For though they were preparing a Catholic Bible, they were still giving it somewhat of a Lutheran flavor.

Perhaps it would be too much to expect, however, that their translation should have been entirely or even largely Protestant. Just as the purpose of its Emserian High-German predecessors was to counteract the influence of Luther's New Testament and thus to champion the Catholic cause in High-German speaking areas, so also it would seem that the Brethren's edition must have been intended for a similar purpose for the Low-German-speaking region in and around Rostock.[1] In view of this—and in view of the claim of its very title-page to be based on Emser's version—would it not really seem a bit strange if the Brethren's Testament were quite thoroughly Lutheran? And in a study of this edition, we find, in fact, that despite its borrowings from a Lutheran New Testament, it still must be characterized as "anti-Lutheran." It is sufficiently so, indeed, that should the Reformer have seen it, he would undoubtedly have deemed it to be quite unacceptable.

For one thing, the anti-Lutheran glosses remain much the same in R as in the High-German Emserian version. We may notice, for example, that in a gloss following Matthew 3:2 the reader is still warned against "the heretics, who despise confession and penance"; that in a gloss inserted in Matthew 3:9 the "heretics" are once again compared to the Jews who boasted of Abraham; and that in the gloss following Matthew 7:20 "every heretic" is again compared to a tree which bears no good fruit. And so it is throughout. The Brethren quite consistently follow their Emserian source. They do, of course, make some revisions here and there, but not in such a way as to produce significant improvements in a Lutheran sense. In the gloss following Matthew 4:6, for example, there is a slight alteration: the "heretics" are referred to in R as the "devil's children" instead of the "devil's sons." But the new reading here certainly did not help the Lutheran cause. Again, in the gloss following Matthew 3:2, the Brethren reversed the word order of the Emserian reading "penance and confession" and rendered it in the more logical sequence of "confession and penance." But what advantage would this give the Protestants? Really, the minor revisions the Brethren made to some Emserian glosses would be negligible as far as either any advantage or any disadvantage to the Reformation Party would be concerned.

There is also a second manner in which the Brethren revealed a consistency to their Emserian prototype and to which we should call attention here: In the biblical text itself R seems to follow its Emserian prototype closely in those places where Emser's critique had challenged Luther's readings. Elsewhere R might tend to follow such editions as Lüb and Luth-1526, but not in places where Emser had criticized the Lutheran version. We note just a few examples of such disputed points and of the Brethren's procedure in these cases:[2]

> *Matthew 1:1:* Emser here immediately begins his criticism of Luther by attacking the latter's rendition of the very first verse in the New Testament. Luther translated in such a way as to indicate that Jesus Christ was "a son of David, the son of Abraham" ("ein son Dauids des sons Abraham"). Emser was consistent with the criticism he made in 1523 by presenting in his own New Testament the translation "Jesus Christ, the son of David, the son of Abraham" ("Jesu Christi / des Sons Dauids / des sons Abrahams"). What did the Brethren do? They followed Emser.
>
> *Matthew 2:18:* In reference to "Rachel's children" the Brethren again presented Emser's wording "they are not" ("se nicht syn" in R; "sie nit seyn" in E-1527; "sie nicht seyn" in E-1529L) instead of Luther's rendering, "they were dead" ("es war auss mit yhnen").
>
> *Matthew 3:2 and 4:17:* In his criticism of Luther's handling of the third and fourth chapters of Matthew, Emser complained of the translation "Make yourselves better" ("Bessert euch"), himself preferring and later in his New Testament using, "Do penance" ("Thuet buss"). In both instances the Rostock Brethren followed Emser ("dot bothe" and "doth bö̈the," respectively, in R).
>
> *Matthew 6:9-13:* In Luther's translation of the Lord's Prayer, Emser found several points for attack. Among them are the following: Luther begins with "Vnser vater" instead of the customary and time-honored "Vatter vnser." He leaves out the "Thou who art" ("der du bist") which should immediately follow. And he adds at the close the words, "for thine is the kingdom and the power and the glory eternally." Emser, in his own translation rendered the introductory address as "Vatter vnser," included the "der du bist," and omitted the "denn / deyn ist das reych / vnd die krafft / vnnd die herlickeyt in ewickeyt." Thus he was consistent in each of these points with his own critique. And what was the Brethren's procedure? In each case they followed Emser.

Matthew 7:1: Here Luther left out something which Emser felt belongs in the text. Luther's rendition is "Judge not, that you be not judged" ("RIchtet nit / auff das yhr nit gerichtet werdet"). Emser felt that following this should be another clause, not given by Luther: "condemn not, that you be not condemned," or as it is presented in Emser's New Testament, "You shall not condemn; thus you will not be condemned" ("Yhr solt nit verdammen / so werdet yhr auch nit verdammet"). The reason Luther omitted this phrase, so reasoned his fiery opponent, was that Luther alone wished to condemn everyone and to be condemned by no one. This judgment can, of course, be sincerely questioned, inasmuch as textual evidence favors the omission made by Luther. But what, we ask, did the Rostock Brethren do with the extra clause? They included it in R, thus following Emser precisely.

Matthew 18:35: According to Emser's critique, the last two words of Matthew 18 in Luther's Testament are an addition to the text. These words, "his mistakes," are not given in Emser's own translation, nor are they to be found in R.

Matthew 20:22: After the rhetorical question in the text "Can you drink the cup which I drink?", Luther has another, "and be baptized with the baptism with which I am baptized?" This latter item, said Emser, is from Luke, not Matthew. Emser omitted it accordingly, and the Brethren followed him in so doing.

Matthew 20:23: Emser claimed that Luther dealt heretically with the biblical text in making Christ say that He does not have the "power" ("macht") to grant the seats on His right hand and on His left in His kingdom. Emser and the Brethren in their translations have left the matter simply that these are not Christ's to give ("ist nit meyn / euch zu geben" in E-1527, and "is nicht myn iw to gėuen" in R).

Mark 7:26: Emser and the Brethren here speak of the Syrophoenician woman as "heathen" (E-1527: "eyn heydin"; R: "eyn heydensche frouwe") in contrast to "Greek," as per Luther.

Perhaps the most interesting and significant fact revealed by perusing the foregoing examples is that the Brethren followed Emser in the disputed points regardless of whether or not he had the better reading. They accepted, for instance, his renderings to which we have referred for Matthew 1:1, 18:35 and 20:22, all of which, among others, are substantiated by modern research as most likely correct. On the other hand, they also followed Emser in inserting an added clause to Matthew 7:1, in translating "heathen" rather than "Greek" in Mark 7:26, and in other readings which are doubtful. We must realize, of course, that Luther, Emser and the Brethren did not have the research facilities and Bible manuscripts available to us today. But nonetheless, they did have access to some criteria for proper criticism of the text. In view of this, it seems most striking indeed that the Brethren should follow so consistently the Emserian renderings at points of weakness as well as at points of strength—and, especially so, inasmuch as elsewhere than in the disputed points they made many alterations to the Emserian text in favor of Lutheran readings. Well may we ask, Why were these Brethren so careful not to depart from their Emserian source at these disputed points?

Perhaps we should not endeavor to give any definite answer to this question. There are, however, several considerations which are surely worth our notice: In the first place, the Rostock Brethren were Catholics. And even though they may have had some Protestant inclinations, it is not surprising to find them staying with their traditional beliefs on these controversial points. In the second place, their Low-German edition was to be, according to the announcement on its title-page, Emser's version, based on the Church's ‘‘protected text.’’ In view of this, any obvious departures from Emser's ‘‘correct’’ rendering would make the Brethren's work untrue to its very own name. And if there would be any place where variations would be most easily detected, it would certainly be in connection with the points so hotly contested. If the Brethren might safely use Luther's translation elsewhere, they could hardly do so here. Nor did they necessarily have any desire to do so. Finally, we may add a third consideration: The Brethren were adopting in their work the marginal notations of the Emserian New Testament, especially as these were presented in E-1529L. One of the chief types of these marginal notes in E-1529L was the kind in which Luther's translation was taken to task. A brief notice of Luther's rendition would be given, followed by a reference to the place in Emser's *Annotationes* where the extended criticism could be found. The Brethren adopted this kind of notes as well as the other types. And since they did do this, how awkward it would have been to present Luther's translation in the very places where these notes criticized it!

All in all, it must be remembered that the Brethren were providing a Catholic translation. And though they were willing in many places to ‘‘correct’’ Emser's work in a Lutheran sense, it could hardly have been expected of them that they should overthrow their basic source in openly disputed points.

So then, we find that the Brethren's publication was not so favorable to the Reformation forces after all. It did alter the Emserian text here and there in favor of other translations, including Luther's own version as presented in a Low-German edition. But it retained the Emserian glosses which Luther felt were so poisonous, and it followed the Emserian readings quite consistently on the disputed or controversial points brought to attention in Emser's critique. It may have been a modified form of the Emserian version, but it was still truly a Catholic Bible. And it certainly had a sufficient amount of its Emserian prototype showing through to make it offensive from the Lutheran point of view.

IN CONCLUSION

NOW our story has been told. Its chief witness is to be found in the few remaining portions of a Bible edition originally designed for an important destiny. But the design and destiny parted ways. Never did this Bible translation have the opportunity to champion the Catholic cause in the Low-German-speaking area in and around Rostock. Instead, destruction came. It came, strangely enough, at the hand of one who was a true champion for having the Bible in the vernacular And then, following the destruction came silence—a silence almost unbroken until about a century ago, when a revival of interest and a partial resurrection began. This interest and partial resurrection has by today provided its few (and for the most part, fragmentary) samples of the long-forgotten work.[1] We are thankful for these precious samples. We are grateful that they are present and able to bear their witness, even though every portion of that witness may not be pleasing to us. Indeed, this Rostock New Testament can and does add its bit to the tale of an interesting and adventurous age. But that age was, sadly enough—as the unfinished Rostock New Testament amply testifies—, an age unfortunately torn asunder by religious struggle and strife.

NOTES

INTRODUCTION

1. This letter, plus another similar one penned a few days earlier to Elector John of Saxony, will be treated a bit more fully in Chapter II.

2. *D. Martin Luthers Werke* (Weimar, 1883-), *Briefwechsel*, VI, p. 255. The letter, numbered 1900, is dated January 31, 1532. This edition of Luther's works is hereafter cited as Weimar ed.

3. We should keep in mind also the fact that Luther himself had earlier in his life spent one important year—the school year 1497-98—with the Brethren of the Common Life at Magdeburg. Undoubtedly he had at that time already learned to appreciate and admire these Brethren. See, too, the last portion of a quotation from J. J. Mak, in n. 2 to Chapter I, below.

4. And even its completeness may be challenged, inasmuch as certain items mentioned in the general introduction as being part of the contents are missing. Concerning such items see the discussion in the first section of Chapter III. These items may not have been included originally, however; for if they had been included, certain peculiarities in the printing would have been necessitated. For example, the rather short 1528 ducal authorization would apparently have had to occupy not more than two or three pages in a position between two octavos. For our purposes here, we shall consider the Stuttgart copy of the Rostock Brethren's abbreviated New Testament to be a complete copy of that unfinished work.

5. For listings of locations of copies and fragments, see Conrad Borchling and Bruno Claussen, comps., *Niederdeutsche Bibliographie* (Neumünster: Karl Wachholtz, 1931-1936), #1059 (I, col. 473); Carl Meltz, "Die Drucke der Michaelisbrüder zu Rostock 1476 bis 1530," in *Wissenschaftliche Zeitschrift der Universität Rostock,* Jhrg. V (1955-56), p. 247; and Ernst Weissbrodt, *Das niederdeutsche Neue Testament nach Emsers Übersetzung Rostock 1530* (Bonn: A. Marcus & E. Weber, 1912), p. 2.

6. Unfortunately, this copy has not received widespread attention. Even in his recent work Meltz, *op. cit.,* p. 247, has failed to note it.

7. A good general treatment, and one which deals at some length with linguistic aspects, is that of Friedrich Jenssen, *Emsers Neues Testament in niederdeutscher Übertragung* (Schwerin i. Mecklbg.: Emil Köhn, 1933).

CHAPTER I

1. The first comprehensive work in English on the subject is that of Albert Hyma, *The Christian Renaissance: A History of the "Devotio Moderna"* (Grand Rapids, Mich.: The Reformed Press, 1924). The same writer has also written a book entitled *The "Devotio Moderna"* (Grand Rapids, Mich.: The Reformed Press, n.d.) and more recently one entitled *The Brethren of the Common Life* (Grand Rapids, Mich.: Eerdmans, 1950). The latter is useful for its expansion on information found in earlier works, and has a particularly interesting study on the question of the authorship of the *Imitation of Christ.* Professor Hyma also gives a useful summary of the Devotio Moderna in his *Youth of Erasmus* (Ann Arbor: University of Michigan Press, 1930), pp. 21-35. The same material has been published more recently in his *Renaissance to Reformation* (Grand Rapids, Mich.: Eerdmans, 1951), pp. 124-138. In European literature on the subject a recent general treatment is that of R. R. Post, *De Moderne Devotie* (Amsterdam: Van Kampen & Zoon, 1950). Another useful source of information is the treatment given by Ludwig Schulze, "Brüder des gemeinsamen Lebens," in *Realencyklopädie für protestantische Theologie und Kirche,* 1897 ed., Vol. III, pp. 472-507. See also E. F. Jacob, "The Brethren of the Common Life," in *Bulletin of the John Rylands Library,* Vol. XXIV (1940), pp. 37-58; and the new work in Dutch by Stephanus Axters cited in n. 2, below. For further general bibliography, see J. M. E. Dols, *Bibliographie der Moderne Devotie* (Nijmegen: Centrale Drukkerij, 1941); and for bibliography on the Devotio Moderna in Germany, cf. n. 12, below.

2. A new book on the Devotio Moderna by Professor Stephanus Axters has just recently been published at Antwerp. It bears the title, *De Moderne Devotie 1380-1550,* and is Part III in the series *Geschiedenis van de vroomheid in de Nederlanden*. J. J. Mak, in a review of this new work in the newspaper *Nieuwe Rotterdamse Courant* of March 24, 1959, has made this striking statement which is of interest in our present discussion: "Waneer Axters de Moderne Devotie niet bij de dood van Grootes leeringen laat eindigen en zelfs niet wil beperken tot hun persoonlijke bemoeienis en invloed in kloosters, frateren zusterhuizen en in de lekenwereld, maar haar—o. i. terecht—de vroomheid in de ruimste zin des woords van het gehele tijdvak van 1380-1550 laat beheersen, dan dringt de vraag zich op, of dan toch niet het bijbelse humanisme (in de persoon van Wessel Gansfort) een schakel heeft gevormd tussen Geert Groote en Maarten Luther."

3. See Hyma, *Renaissance to Reformation,* p. 124. Thomas à Kempis' *Vita Gerardi Magni* is one early source on Groote. Some important recent works about this man and his accomplishments are Jacobus van Ginneken, *Geert Groote's Levensbeeld* (Amsterdam, 1942); J. G. J. Tieck, *De Werken van Geert Groote* (Utrecht, 1941); N. van Wijk, *Het Getijdenboek van Geert Grote* (Leiden, 1940); K. de Beer, *Studie over de Spiritualiteit van Geert Groote* (Nijmegen, 1938); and A. Hyma, "Een Vergeten Werk van Geert Groote," in *Nederlands Archief voor Kerkgeschiedenis,* n.s., XL (1954-55), pp. 87-95. Of interest also is W. Moll, *Geert Groote's Dietsche Vertalingen* (Amsterdam, 1880).

4. At Zwolle, some miles north of Deventer, an experiment in the common life was attempted before the full establishment of the first Brethren house in Deventer itself. This Zwolle experiment, however, proved abortive; and when a permanent house was founded in that city in 1396 (the "House of St. Gregory"), the rules of Deventer were applied to it. See Hyma, *Brethren of the Common Life,* pp. 88, 89). It is interesting to note, however, that Groote had direct connection with the founding of the earliest, though unsuccessful, house in Zwolle. See A. Hyma, art. "Groote, Gerard" in *Twentieth Century Encyclopedia of Religious Knowledge* (1955 extension of the *New Schaff-Herzog Religious Encyclopedia*).

5. See Thomas à Kempis, *Vita Domini Florentii,* Chap. XV.

6. See Hyma, *Renaissance to Reformation,* p. 134. For a description of some of the reform work in France, see *ibid.,* pp. 337-374.

7. For information on Zerbolt, see, in addition to references cited in n. 1, J. van Rooij, *Gerard Zerbolt van Zutphen* (Nijmegen: Dekker and Van de Vegt, 1936).

8. See Moll, *op. cit.;* and Hyma, "Een Vergeten Werk van Geert Groote."

9. Professor Albert Hyma has presented conclusive evidence that Thomas à Kempis was really only the compiler rather than the author of the *Imitation of Christ,* and that the original version of that great work undoubtedly goes back to Gerard Zerbolt of Zutphen. See "The Original Version of 'De Imitatione Christi' by Gerard Zerbolt of Zutphen" in *Archief voor de Geschiedenis van het Aartsbisdom Utrecht* (1950), pp. 8-12; also *The Brethren of the Common Life,* pp. 145-194; and Hyma's edition of the *Imitation* entitled *The Imitation of Christ by Gerard Zerbolt of Zutphen* (Grand Rapids, Mich.: Eerdmans, 1950).

10. See Hyma, *The "De Libris Teutonicalibus" by Gerard Zerbolt of Zutphen: Overdruk uit Nederlandsch Archief voor Kerkgeschiedenis* (The Hague: M. Nijhoff, n.d.); also Hyma, *Renaissance to Reformation,* pp. 578-580.

11. See Wilhelm Walther, *Die deutsche Bibelübersetzung des Mittelalters* (3 parts; Braunschweig: Hellmuth Wollermann, 1889, 1891, 1892), III, col. 735, where details are given. The event apparently took place sometime before 1437. Notice also that Alois Bömer, in his study of the literary life in Münster, has seemed much impressed with the fact that the Brethren of the Common Life, unlike most of the typical humanists, honored and respected the languages and literature of the peoples among whom they labored. See his *Das literarische Leben in Münster bis zur endgültigen Rezeption des Humanismus* (Münster: Coppenrath, 1906), p. 34.

12. The first comprehensive treatment of this topic is that of William M. Landeen, *The Devotio Moderna in Germany* (Ph.D. dissertation, University of Michigan, 1939). Landeen has published the results of this and further research in a series of articles in *Research Studies of the State College of Washington.* These are as follows: "The Beginnings of the *Devotio Moderna* in Germany (Part I)" in Vol. XIX (1951), pp. 162-202; "The Beginnings of the *Devotio Moderna* in Germany (Part II)" in Vol. XIX, pp.

221-253; "The *Devotio Moderna* in Germany (Part III)" in Vol. XXI (1953), pp. 275-309; and "The *Devotio Moderna* in Germany (Part IV)" in Vol. XXII (1954), pp. 57-75. The entire series will hereafter be cited as Landeen, "Dev. Mod. in Germany" followed by the appropriate part number and *RSSCW*, with the volume and page citation.

13. The first fairly comprehensive treatment in English of the Rostock Brethren house is that of Landeen, "Dev. Mod. in Germany," Part IV, *RSSCW*, XXII, 57–71. Brief surveys in German are given by Ernst Voulliéme, *Die deutschen Drucker des fünfzehnten Jahrhunderts* (Berlin: Reichsdruckerei, 1922), p. 137; Axel Vorberg, "Die Einführung der Reformation in Rostock," *Schriften des Vereins für Reformationsgeschichte,* No. 58 (Halle, 1897), pp. 230-236; Schulze, *op. cit.*, pp. 495-497. A somewhat popular discussion was presented by B. Lesker, "Die Rostocker Fraterherren im fünfzehnten und sechzehnten Jahrhunderts," in *Frankfürter zeitgemässe Broschüren,* VIII (Frankfurt a. M., 1887), pp. 137-168. In Dutch there is a brief treatment by G. H. M. Delprat, *Verhandeling over de Broederschap van G. Groote en over den Invloed der Fraterhuizen* (Arnhem: Nijhoff & Zoon, 1856), pp. 202-204. The sources were published by G. E. F. Lisch, in *Jahrbücher des Vereins für mecklenburgische Geschichte und Altertumskunde,* IV (Schwerin, 1839), pp. 211-281.

14. On the significance of the term Lollbrüder, see esp. Vorberg, who states (*op. cit.*, p. 12) that the word was used as a derisive name and designation for heretics. For discussion and interpretation of the evidence with respect to internal troubles, see Landeen, "Dev. Mod. in Germany," Part IV, *RSSCW*, XXII, 61, 62. Landeen treats the external difficulties in *ibid.*, pp. 60, 61.

15. The basic analysis of the penetration of the Reformation into Rostock is to be found in Vorberg, *op. cit.*, pp. v-ix, 1-56.

16. *Ibid.*, p. 25.

17. See *ibid.*, pp. 29, 30, 55. It is especially interesting to note that the inmates of the Convent of the Holy Cross, the establishment from which the Brethren began rental of some property in 1464, were most stubborn in their resistance to the Reformation.

18. *Ibid.*, pp. 32, 33.

19. See *ibid.*, p. 28; and Jenssen, *op. cit.*, pp. 7, 8.

20. See Landeen, "Dev. Mod. in Germany," Part IV, *RSSCW*, XXII, 68.

21. Witness, *e.g.*. his teaching at the University of Rostock after that institution had fallen into Protestant hands and especially his close friendship with Protestant colleagues, such as Caselius and Possel. See *ibid.*, pp. 70, 71. Landeen nevertheless speaks of Arsenius as a "loyal Catholic."

22. The city actually took over the house in 1560. For further details see *ibid.*, pp. 69, 70. Cf. also Delprat, *op. cit.*, p. 204.

23. On this subject, the recent work of Meltz, *op. cit.*, pp. 229-262, plus three extra

plates at the end, has superseded the material given by all earlier investigators. We use Meltz as our authority on the output of this press.

24. An interesting feature about the Danish edition of Luther's prayer book is that the individual who translated it from German into Danish was the same Povel Eliesen (or Poul Helgesen) who penned a reply to the "heretic" Hans Michaelson of Malmö.

CHAPTER II

1. See Otto Leuze, "Ein doppelt denkwürdiges Neues Testament in der Bibelsammlung der Württembergischen Landesbibliothek in Stuttgart," in *Besondere Beilage des Staats-Anzeigers für Württemberg,* No. 2 (1926), p. 33.

2. Cf. Vorberg, *op. cit.,* pp. 38, 39; and also pp. 30-33, 44, 45.

3. This letter is given in the Weimar ed., *Briefwechsel,* V, pp. 183, 184: #1497.

4. This letter to Luther appears in *ibid.,* pp. 185, 186: #1498. The letter of Elector John's counsellors to Duke Henry appears also under the same entry in *ibid.,* p. 186.

5. This letter appears in *ibid.,* pp. 187, 188: #1499.

6. The Duke's letter has been printed in Jenssen, *op. cit.,* pp. 6, 7.

7. *Ibid.,* p. 8.

8. It is interesting to note that some time later, on October 7, 1533, Duke Albert himself went so far as to order the city council of Rostock to arrest Oldendorp as an insurrectionist. This action probably had in the background a persistent endeavor on the part of the Catholic Party to get the syndic branded as a raiser of uproar not only in Rostock but also throughout all Mecklenburg. See Vorberg, *op. cit.,* p. 53.

9. The document in which they made their declaration is dated June 28, 1532. It is produced in full by Jenssen, *op. cit.,* pp. 8-10.

10. Most of the significant literature on Jerome Emser was produced some years back, several of the important works dating, in fact, to the 18th century (*e.g.,* those of J. I. Müller in 1720, and G. E. Waldau in 1783). Among the most recent of the authoritative and comprehensive accounts of Emser's life is that of Gustav Kawerau, "Hieronymus Emser," *Schriften des Vereins für Reformationsgeschichte,* No. 61 (Halle, 1898). In addition, see also Robert T. Clark, Jr., "Hieronymus Emser, Eyn deutsche Satyra," *Texte des späten Mittelalters,* No. 3 (Berlin: Erich Schmidt, 1956), pp. 1-16, for a brief biographical sketch of Emser as well as for the setting of "Eyn deutsche Satyra." Certain polemical writings of Emser have been published by Ludwig Enders, *Luther und Emser: Ihre Streitschriften aus dem Jahre 1521* (2 parts; Halle a. S.: Max Niemeyer, 1890, 1892).

11. Both March 16 and 26 are given in Emser's own writings. Other dates

suggested by secondary authorities include March 20 (*Encyclopedia Britannica,* 11th ed., IX, p. 362, & 1956 ed., VIII, p. 416) and March 28 (*Encyclopedia Americana,* 1957 ed., X, p. 310, and *Twentieth Century Encyclopedia of Religious Knowledge,* I, p. 380). The *New Schaff-Herzog Encyclopedia of Religious Knowledge,* IV, p. 124, presents the birthdate information this way: "Mar. 16(26?), 1478 (1477?)." See also Kawerau, *op. cit.,* p. 1.

12. Since an ibex was depicted, it was undoubtedly this practice that led to Luther's use of the terms "Steinbock" and "Bock" in some of his polemical writings against Emser.

13. Emser in his *Hieronymi Emsers Quadruplica auff Luters Jungst gethane antwurt, sein reformation belangend* (Leipzig, 1521), makes this statement (as published in Enders, *op. cit.,* II, p. 179): "Ich wil Lutern raten, er gehe tzu Emsserm noch einn weyle in die schul, wie er vor sechs tzehen yarnn ouch meyn schuler gewest, vnd tzu Ertfurt die comedien Sergium Joannis reuchlin orstlich von mir gehort, vnd des selben monchs schalckeit meisterlich darauss gelernet hat."

14. Cf. the titles of the works published in Enders, *op. cit.* See also n. 12, above.

15. See Kawerau, *op. cit.,* pp. 38, 39.

16. It carried the following lengthy title and description: *Auss was gründ vnnd vrsach Luthers dolmatschüng / vber das nawe testament / dem gemeinē man billich vorbotten worden sey. Mit scheynbarlicher anzeygüng / wie / wo / vnd an wölchen stellen / Lüther den text vorkert / vnd vngetrewlich gehandelt / oder mit falschen glosen vnd vorreden auss der alten Christelichen ban / auff seyn vorteyl vnd whan gefurt hab.*

17. It was entitled *Annotationes Hieronymi Emser vber Luthers naw Testamēt gebessert vnd emēdirt.*

18. This was published at Dresden and bore the title *Das naw testament nach lawt der Christlichē kirchen bewertē text / corrigirt / vn̄ widerumb zu recht gebracht.* Other editions followed, after Emser's death. Some of these we shall notice later.

19. Kawerau, *op. cit.,* p. 70.

20. The glosses are quoted from a 1529 Leipzig edition, but are essentially the same (except for variant spellings, etc.) as in the first edition. See Chapter III for bases for using this particular Leipzig edition.

21. We are considering that the Rostock Brethren themselves were the translators. Recognizing that some of these Brothers of the Rostock house had ability to undertake such a task, and failing to find evidence that anyone else did the work of translating, we are left for the present with this conclusion. A suggestion has indeed been made linking one Augustin von Ghetelen, a Dominican from Hamburg, with the Brethren's Testament; for among the manuscripts of this individual was discovered one containing a Low-German translation of Duke George's foreword to the Emserian New Testament. Jenssen

has made a careful comparison of this foreword as it appears in the Emserian version itself, in the Rostock edition and in the Ghetelen manuscript, and has provided a comprehensive table of variant readings. See *op. cit.*, pp. 31-34. Jenssen's conclusion (*ibid.*, p. 19) is that "R has in no way had G as source, but was translated directly from E."

CHAPTER III

1. Leuze, *op. cit.*, p. 31.

2. *Dat Nye Testamēte* (Erfurt: Loersfels, 1526). See the discussion further along in the present chapter.

3. In addition to the several items in Matthew which we have mentioned but cannot take space here to analyze, we may just call attention to the fact that there is another very striking one in the margin of Acts 2. At Paragraph C, E-1528 provides in large print the designation "Epis." This designation, either abbreviated or spelled out as "Epistel(l)," is the common heading in the Book of Acts for notations dealing with the Church-Year Calendar. In this particular notation, however, E-1529L uses as a guide designation the term "Lectio" instead of "Epistel" and is followed in this variant reading by R.

4. The title of E-1529L may be considered typical of those of E-1528, E-1529F and a 1529 High-German edition published in Augsburg by Weissenhorn. The latter two editions use, however, the wording "Hieronymum Emser" instead of the "L. Emser" of the Leipzig editions, and are thus in this one respect slightly closer to R than are E-1528 and E-1529L. E-1529C bears the following title: *Das gantz New Testament: So durch den Hochgelerten L. Hieronymum Emser verteütscht / mit sampt seinen zügefügten Summarien vnd Annotationen vber yegliche̅ capitel angezeigt / wie Martinus Lutther dem rechten Text (dem Huschischen exemplar nach) seins gefallens / ab vnd tzügethan / vnd verendert hab / Wie dan durch bitte etzlicher Fürsten vnd Herren gescheen / das er wöl dem gemeynen volck tzü nütz / das war vnd recht Euangelion / am trück aussgeen lassen.* The main point in our comparison will concern the wording of the last portion of the title of R; and, as we shall be able to observe, the wording there does not occur in the titles of any of these other editions, but does occur in the title of E-1527.

5. See again n. 4, above.

6. Jenssen, *op. cit.*, pp. 42, 44, 45.

7. See *ibid.*, pp. 44, v.

8. See *ibid.*, pp. 40-43.

9. The Cassel MS. presented by Walther, *op. cit.*, col. 478.

10. Zurich Stadb. MS. C.55.713 presented in Walther, *op. cit.*, cols. 475-476.

11. Jenssen, *op. cit.*, pp. 44, 45.

CHAPTER IV

1. Cf. Bruno Claussen's remark with respect to the purpose of the translating of Emser's New Testament into Low German (found in *Korrespondenzblatt des Vereins für niederdeutsche Sprachforschung,* Jahrg. 1917-1918, No. 36, p. 8; and quoted in Weimar ed., *Briefwechsel,* V, p. 185, ft. 5); "Um auch den niederdeutschen Katholiken diese Übersetzung in ihrer Sprache zugänglich zu machen, und auch wohl als Konkurrenz gegen die Luthersche Übersetzung, die schon in mehreren niederdeutschen Ausgaben erschienen war."

2. The discussion of renditions provided here is based primarily on Emser's *Auss was gründ,* Luther's "September Bible," E-1527, E-1529L and R. Unless otherwise designated, in this section transcriptions given from an Emserian New Testament will be from Emser's first edition, E-1527.

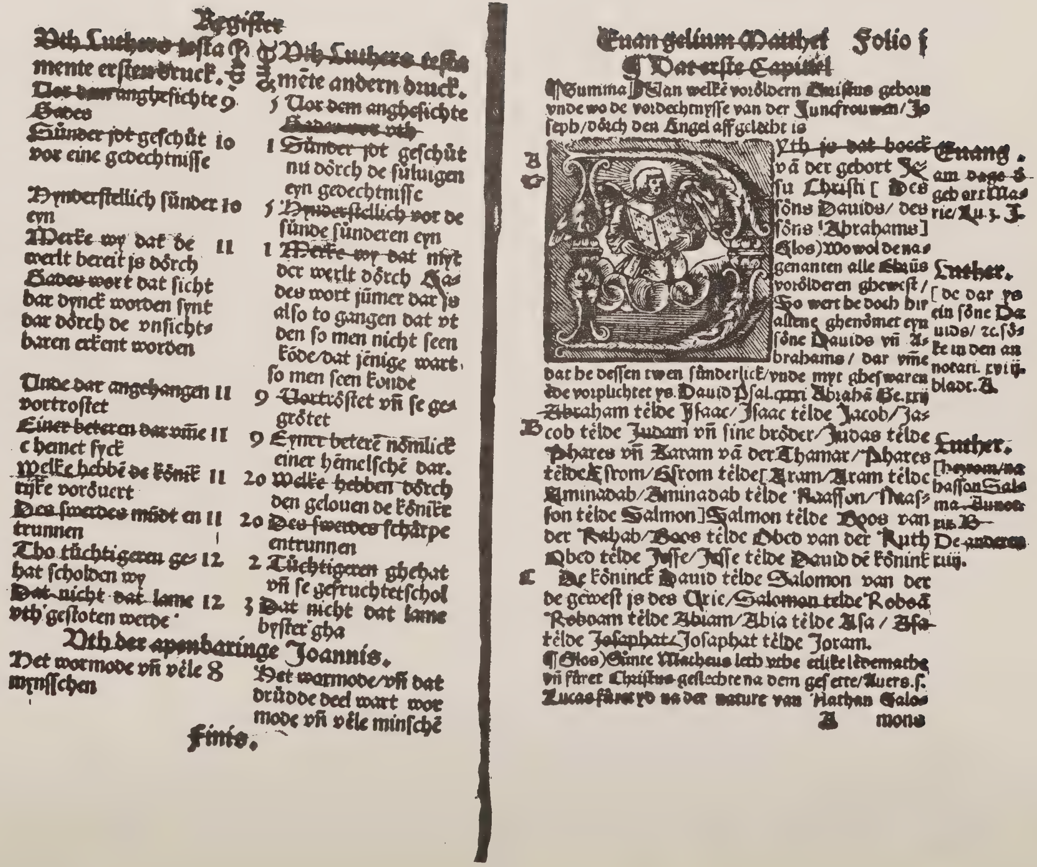
IN CONCLUSION

1. For a brief account of discovery as pertains to R, see Leuze, *op. cit.,* pp. 30, 31.

APPENDIX

APPENDIX

THE Stuttgart copy of the Rostock Brethren's unfinished Low-German edition of the New Testament (in the Württemberg National Library) is the one extant complete or nearly complete copy of this work of which we have knowledge. See the discussion in the Introduction to our main text, and compare also Note 4 to the Introduction. According to Otto Leuze, eight leaves at the end of the work were at first lacking, but this gap was filled by leaves supplied from the collection of Wilhelm Walther. See Leuze, "Ein doppelt denkwürdiges Neues Testament in der Bibelsammlung der Württembergischen Landesbibliothek in Stuttgart," in *Besondere Beilage des Staats-Anzeigers für Württemberg,* No. 2 (1926), pp. 30, 31. In this Appendix we provide in facsimile reproduction the first twenty chapters of the Gospel of Matthew from this Stuttgart copy of the Rostock Brethren's unfinished New Testament. To supplement what is published here, one may consult the excerpts from the Gospels of Luke and John and the Book of Acts as published by Ernst Weissbrodt, *Das niederdeutsche Neue Testament nach Emser's Übersetzung Rostock 1530* (Bonn: A. Marcus & E. Weber, 1912). Weissbrodt's publication represents selections from the Lemgo fragments of the Rostock New Testament.



Regiſter

Vth Luthers teſtamente erſten druck.	Pag.	Pag.	Vth Luthers teſtamente andern druck.
Vor dem angheſichte Gades	9	5	Vor dem angheſichte Gades [illegible] vth
Sünder jot geſchüt vor eine gedechtniſſe	10	1	Sünder jot geſchüt nu dörch de ſuluigen eyn gedechtniſſe
Hynderſtellich ſünder eyn	10	5	Hynderſtellich vor de ſünde ſünderen eyn
Merke wy dat de werlt bereit js dörch Gades wort dat ſichtbar dynck worden ſynt dar dörch de vnſichtbaren ackent worden	11	1	Merke wy dat myt der werlt dörch Gades wort jümer dat js alſo to gangen dat vt den ſo men nicht ſeen köde/dat jenige wart, ſo men ſeen konde
Vnde dat angehangen vortroſtet	11	9	Vortröſtet vñ ſe gegrötet
Einer beteren dar vmme chenet ſyck	11	9	Eyner beterē nömlick einer hēmelſchē dar.
Welke hebbē de könikryke vorövert	11	20	Welke hebben dörch den glouen de könikrike
Des ſwerdes müdt entrunnen	11	20	Des ſwerdes ſchärpe entrunnen
Tho tüchtigeren gehat ſcholden wy	12	2	Tüchtigeren ghehat vñ ſe gefruchtet ſchol
Dat nicht dat lame vth geſtoten werde	12	3	Dat nicht dat lame byſter gha

Vth der apenbaringe Joannis.

Het wormode vñ vele mynſchen	8		Het wormode/vñ dat drüdde deel wart wormode vñ vele minſchē

Finis.

Euangelium Matthei Folio j

¶ Dat erſte Capittel

¶ Summa) Van welkē vorölderen Chriſtus gebore vnde wo de vordechtnyſſe van der Junckfrouwen/ Joſeph/dörch den Angel aff gelacht is

A Dyth js dat boeck vā der gebort Jeſu Chriſti [Des ſöns Dauids/ des ſöns Abrahams] ¶ Glos) Wo wol de nagenanten alle Chriſtus vorölderen ghewest/ So wert he doch hir allene ghenömet eyn ſöne Dauids vñ Abrahams/ dar vmme dat he deſſen twen ſünderlick/vnde myt gheſwaren ede vorplichtet ys. Dauid Pſal. cxxxi Abrahē Ge. xxij Abraham tēlde Jſaac/ Jſaac tēlde Jacob/ Ja-

B cob tēlde Judam vñ ſine bröder/ Judas tēlde Phares vñ Zaram vā der Thamar/ Phares tēlde Eſrom/ Eſrom tēlde [Aram/ Aram tēlde Aminadab/ Aminadab tēlde Naaſſon/ Naaſſon tēlde Salmon] Salmon tēlde Boos van der Rahab/ Boos tēlde Obed van der Ruth Obed tēlde Jeſſe/ Jeſſe tēlde Dauid dē könink

C De köninck Dauid tēlde Salomon van der de gewest js des Vrie/ Salomon tēlde Roboā Roboam tēlde Abiam/ Abia tēlde Aſa / Aſa tēlde Joſaphat/ Joſaphat tēlde Joram.

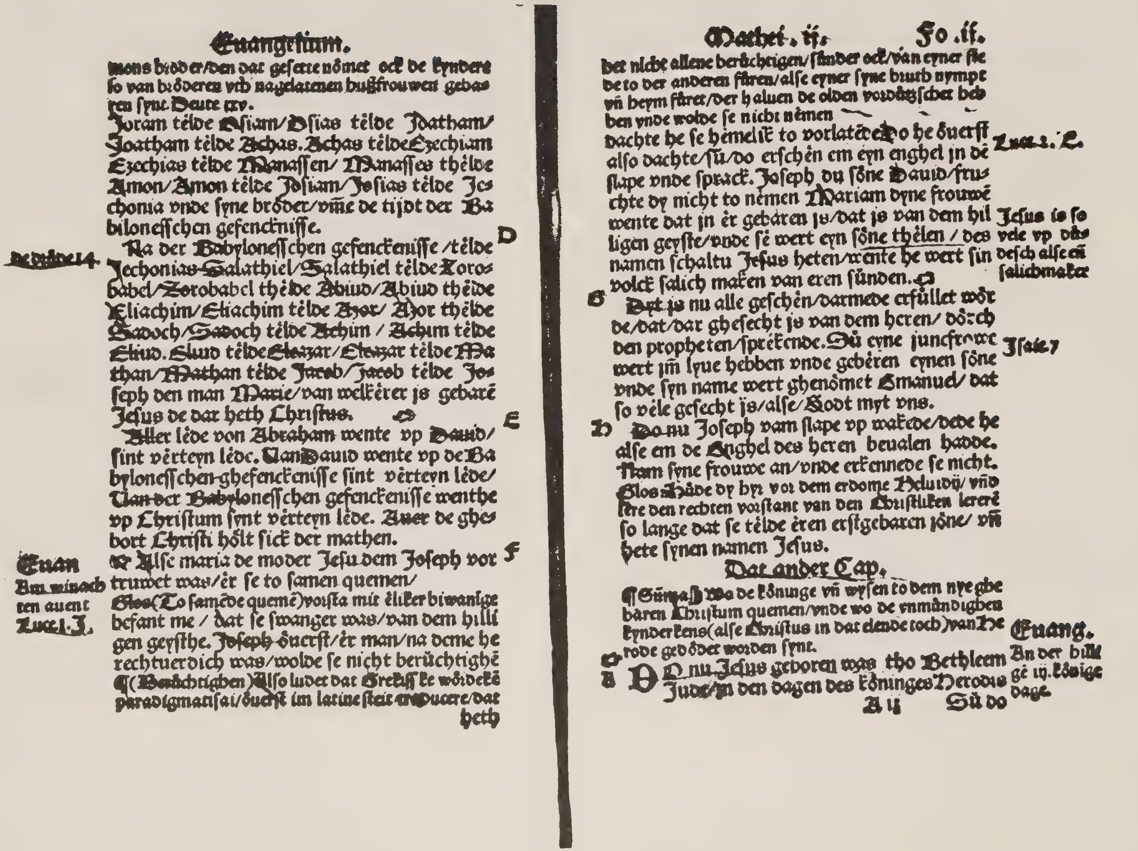
¶ (Glos) Sünte Matheus leth vthe etlike lēdemathe vñ füret Chriſtus geſlechte na dem geſette/ Auers. ſ. Lucas füret ys na der nature van Nathan Salo-

A mons

Euang. am dage der gebort Marie/ Lu. 3. J.

Luther. [De dar ys ein ſöne Dauids/ ꝛc. ſöke in den annotati. xviij. bladt. A

Luther. [hezrom/ naaſſon Salma. Annotatio. B De anderen xiiij.



Euangelium.

mons bröder/den dat geſette nömet ock de kyndere ſo van bröderen vnd nagelatenen hußfrouwen gebaren ſyne. Deute xxv.

Joram tėlde Oſiam/Oſias tėlde Joatham/ Joatham tėlde Achas. Achas tėlde Ezechiam Ezechias tėlde Manaſſen/ Manaſſes thėlde Amon/Amon tėlde Joſiam/Joſias tėlde Jechonia vnde ſyne bröder/vm̄e de tijdt der Babiloneſſchen gefencknisse. D

[illegible] Na der Babyloneſſchen gefenckeniſſe/tėlde Jechonias Salathiel/Salathiel tėlde Zorobabel/Zorobabel thėlde Abiud/Abiud thėlde Eliachim/Eliachim tėlde Azor/ Azor thėlde Sadoch/Sadoch tėlde Achim / Achim tėlde Eliud. Eliud tėlde Eleazar/Eleazar tėlde Mathan/Mathan tėlde Jacob/Jacob tėlde Joſeph den man Marie/van welkėrer js gebarē Jeſus de dar heth Chriſtus. E

Aller lėde von Abraham wente vp Dauid/ ſint vėrteyn lėde. Van Dauid wente vp de Babyloneſſchen ghefenckeniſſe ſint vėrteyn lėde/ Van der Babyloneſſchen gefenckeniſſe wenthe vp Chriſtum ſynt vėrteyn lėde. Auer de ghebort Chriſti hölt ſick der mathen.

Euan
Am winachten auent
Luce.1.J.

¶ Alſe maria de moder Jeſu dem Joſeph vortruwet was/ėr ſe to ſamen quemen/ F

Glos(To ſamēde quemē)vorſta mit ėliker biwanige befant me / dat ſe ſwanger was/van dem hilligen geyſthe. Joſeph ouerſt/ėr man/na deme he rechtuerdich was/wolde ſe nicht berüchtighē ¶(Berüchtighen)Alſo ludet dat Grekiſſke wördekē paradigmatiſai/ouerſt im latine ſteit traducere/dat

heth

Mathei. ij. Fo .ij.

det nicht allene berüchtigen/ſunder ock/van eyner ſtede to der anderen füren/alſe eyner ſyne bruth nympt vñ heym füret/der haluen de olden vordütſcher hebben vnde wolde ſe nicht nėmen

dachte he ſe hėmelik to vorlatē. Do he ouerſt alſo dachte/ſü/do erſchėn em eyn enghel jn dē ſlape vnde ſprack. Joſeph du ſöne Dauid/fruchte dy nicht to nėmen Mariam dyne frouwē wente dat jn ėr gebåren js/dat js van dem hilligen geyſte/vnde ſė wert eyn ſöne thėlen / des namen ſchaltu Jeſus heten/wente he wert ſin volck ſalich maken van eren ſünden.

Luce.1.E.

Jeſus is ſo vele vp düdeſch alſe ein ſalichmaker

G Dat js nu alle geſchėn/darmede erfüllet wörde/dat/dat gheſecht js van dem heren/ dörch den propheten/ſprėkende. Sü eyne juncfrowe wert jm lyue hebben vnde gebėren eynen ſöne vnde ſyn name wert ghenömet Emanuel/ dat ſo vėle geſecht js/alſe/Godt myt vns.

Jſaie.7

H Do nu Joſeph vam ſlape vp wakede/dede he alſe em de Enghel des heren beualen hadde. Nam ſyne frouwe an/vnde erkennede ſe nicht. Glos Hadde dy hyr vor dem erdome Heluidij/ vñ lere den rechten vorſtant van den Chriſtliken lererē ſo lange dat ſe tėlde ėren erſtgebaren ſöne/ vñ hete ſynen namen Jeſus.

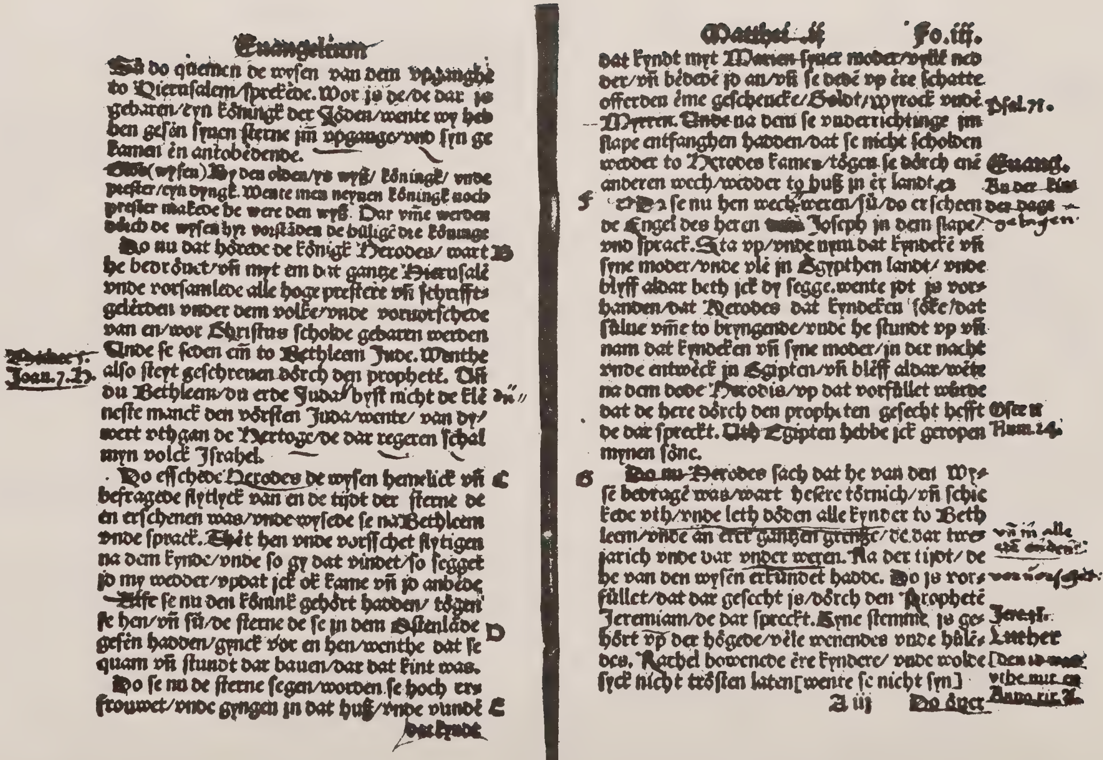
Dat ander Cap.

¶ Summa wo de könunge vñ wyſen to dem nye gheboren Chriſtum quemen/vnde wo de vnmündighen kynderkens(alſe Chriſtus in dat elende toch) van Herode gedödet worden ſynt.

Euang.
An der hillgē iij. könige dage.

A D O nu Jeſus geboren was tho Bethleem Judee/jn den dagen des königes Herodis

A ij Sü do



Euangelium

Dā do quemen de wyſen van dem vpganghe to Jeruſalem/ſprekende. Wor js de/de dar js gebaren/eyn könyngk der Jöden/wente wy hebben geſēn ſynen ſterne jm vpgange/vnd ſyn gekamen ēn antobēdende.

[illegible](wyſen) By den olden/ys wyß/ köningk/ vnde preſter/eyn dyngk. Wente men neynen köningk noch preſter makede he were den wyß. Dar vmme werden dörch de wyſen hyr vorſtāden de billigē die könnige

Do nu dat hörede de köningk Herodes/ wart he bedrövet/vñ myt em dat gantze Hieruſalē vnde vorſamlede alle hoge preſtere vñ ſchrifftgelērden vnder dem volke/vnde vorvorſchede van en/wor Chriſtus ſcholde gebaren werden. Vnde ſe ſeden em to Bethleem Jude. Wenthe alſo ſteyt geſchreuen dörch den prophetē. Vñ du Bethleem/du erde Juda/ byſt nicht de klēneſte manck den vörſten Juda/wente/ van dy wert vthgan de Hertoge/de dar regeren ſchal myn volck Jſrahel. B

Michee 5.
Joan. 7. D.
dñ

Do eſſchede Herodes de wyſen hemelick vñ befragede flytlyck van en de tijdt der ſterne de en erſchenen was/vnde wyſede ſe na Bethleem vnde ſprack. Thet hen vnde vorſſchet flytigen na dem kynde/vnde ſo gy dat vindet/ſo ſegget jd my wedder/vpdat jck ok kame vñ jd anbede. C

Alſe ſe nu den könnink gehört hadden/ tögen ſe hen/vñ ſū/de ſterne de ſe jn dem Oſtenlāde geſēn hadden/gynck vor en hen/wenthe dat ſe quam vñ ſtundt dar bauen/dar dat kint was. D

Do ſe nu de ſterne ſegen/worden ſe hoch erfrouwet/vnde gyngen jn dat huß/vnde vundē E

dat kynde

Matthei. ij. Fo. iij.

dat kyndt myt Marien ſyner moder/vnde vellen nedder/vñ bēdedē jd an/vñ ſe dedē vp ēre ſchatte offerden ēme geſchencke/Goldt/wyrock vndē Myrren. Vnde na dem ſe vnderrichtinge jm ſlape entfanghen hadden/dat ſe nicht ſcholden wedder to Herodes kamen/tögen ſe dörch enē anderen wech/wedder to huß jn ēr landt.

Pſal. 71.
Euang.
Jn der kin der dage gebagen

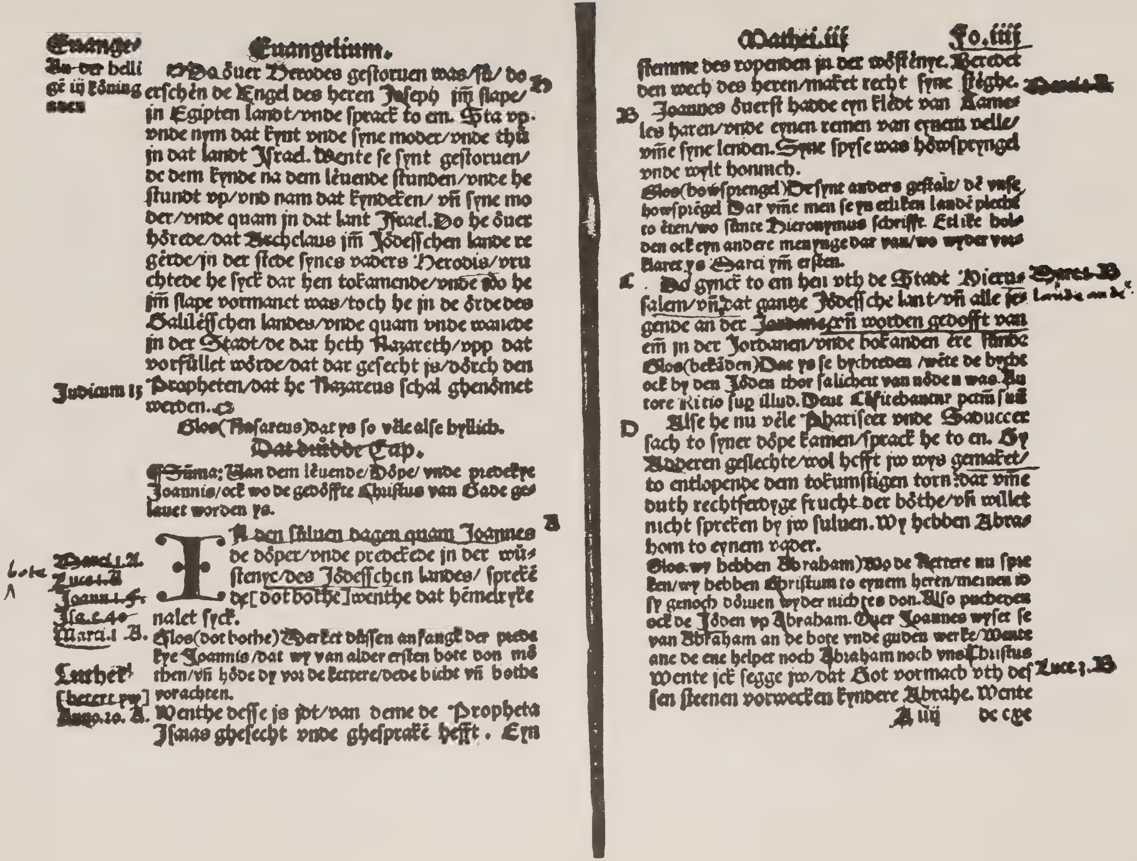
F Da ſe nu hen wech weren/ſū/do erſcheen de Engel des heren [illegible] Joſeph jn dem ſlape/ vnd ſprack. Sta vp/vnde nym dat kyndekē vñ ſyne moder/vnde vlē jn Egypthen landt/ vnde blyff aldar beth jck dy ſegge. wente jdt js vorhanden/dat Herodes dat kyndeken ſöke/dat ſülue vmme to bryngende/vnde he ſtundt vp vñ nam dat kyndeken vñ ſyne moder/jn der nacht vnde entweck jn Egipten/vñ bleff aldar/wente na dem dode Herodis/vp dat vorfüllet würde dat de here dörch den propheten geſecht hefft de dar ſpreckt. Vth Egipten hebbe jck geropen mynen ſöne.

Oſee xi
Num. 24.

G Do nu Herodes ſach dat he van den Wyſe bedragē was/wart he ſere törnich/vñ ſchickede vth/vnde leth döden alle kynder to Bethleem/vnde an erer gantzen grentze/de dar twejarich vnde dar vnder weren. Na der tijdt/de he van den wyſen erkundet hadde. Do js vorfüllet/dat dar geſecht js/dörch den Prophetē Jeremiam/de dar ſpreckt. Eyne ſtemme js gehört vp der högede/vēle wenendes vnde hülēdes. Rachel bewenede ēre kyndere/ vnde wolde ſyck nicht tröſten laten[wente ſe nicht ſyn]

vñ in alle erē enden:
Jerem.
Luther
[Den [illegible]
vthe mit en
Anno xix X.

A iij Do ōuer



Euange-
lium der helli
gē iij köning
[illegible]

Euangelium.

Do ouer Herodes geſtoruen was/ſü/ do H
erſchēn de Engel des heren Joſeph im ſlape/
jn Egipten landt/vnde ſprack to em. Sta vp.
vnde nym dat kynt vnde ſyne moder/vnde thü
jn dat landt Jſrael. Wente ſe ſynt geſtoruen/
de dem kynde na dem lêuende ſtunden/vnde he
ſtundt vp/vnd nam dat kyndeken/ vñ ſyne mo
der/vnde quam jn dat lant Jſrael. Do he ouer
hörede/dat Archelaus im Jödeſſchen lande re
gêrde/jn der ſtede ſynes vaders Herodis/vru
chtede he ſyck dar hen tokamende/vnde do he
im ſlape vormanet was/toch he jn de ördedes
Galilêſſchen landes/vnde quam vnde wanede
jn der Stadt/de dar heth Nazareth/vpp dat
vorfüllet wörde/dat dar geſecht js/dörch den
Judicum 13 Propheten/dat he Nazareus ſchal ghenömet
werden.

Glos(Naſareus)dat ys ſo vêle alſe hyllich.

Dat drüdde Cap.

Sūma: Van dem lêuende/Döpe/ vnde predekye
Joannis/ock wo de gedöffte Chriſtus van Gade ge-
lauet worden ys.

B

Mar. 1. A. / Luce 3. A. / Joann. 1. F. / Isa. c. 40. / Marci. 1 B.

bote

Jn den ſüluen dagen quam Joannes
de döper/vnde predekede jn der wü-
ſtenye/des Jödeſſchen landes/ ſprekē
de[dot bothe]wenthe dat hēmelryke
nalet ſyck.

Glos(dot bothe)Merket düſſen anfangk der prede
kye Joannis/dat wy van alder erſten bote von mē
then/vñ höde dy vor de ketter/dede bicht vñ bothe
vorachten.

Luther [beteret yw]

Wenthe deſſe js jdt/van deme de Propheta
Maq. 10. A. Jſaias ghesecht vnde ghesprakē hefft. Eyn

Mathei.iij Fo.iiij

ſtemme des ropenden jn der wöſtenye. Beredet
den wech des heren/maket recht ſyne ſtêghe. Marci 1. A.
B Joannes ouerſt hadde eyn klêdt van Kame
les haren/vnde eynen remen van eynem velle/
vm̄e ſyne lenden. Syne ſpyſe was höwſpryngel
vnde wylt honnich.

Glos(howſprengel)De ſynt anders geſtalt/ dē vnſe
howſprēgel Dat vm̄e men ſe yn etliken landē plechtē
to êten/wo ſünte Hieronymus ſchrifft. Etlike hol
den ock eyn andere meynynge dar van/wo wyder vor
klaret ys Marci ym erſten.

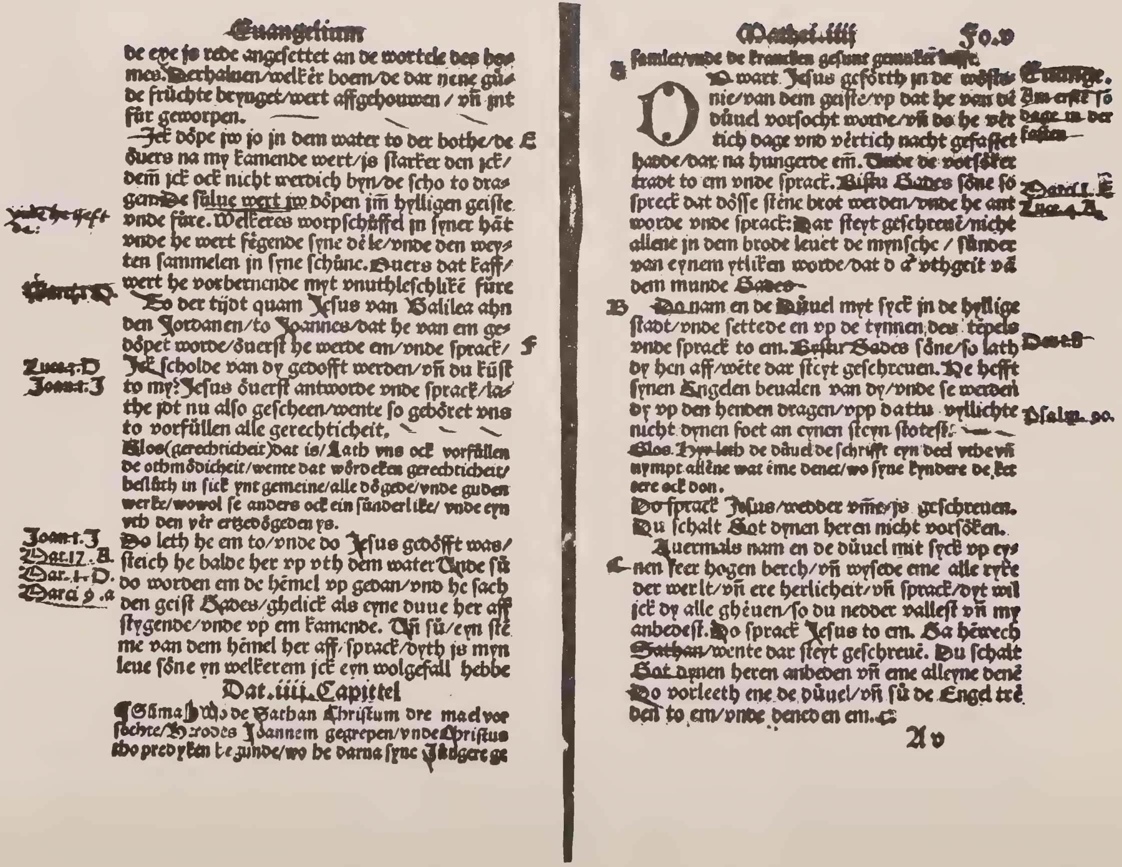
C Do gynck to em hen vth de Stadt Hierus Marci 1. B
ſalem/vñ dat gantze Jödeſſche lant/vñ alle ſe Lande an der
gende an der Jordane/vñ worden gedöfft van
em jn der Jordanen/vnde bekanden ēre ſünde

Glos(bekāden)Dat ys ſe bychteden /wēte de byghe
ock by den Jöden thor ſalicheit van nöden was. Au
tore Ritio ſup illud. Deut Confitebantur peccata ſua.

D Alſe he nu vêle Phariſeer vnde Saduceer
ſach to ſyner döpe kamen/ſprack he to en. Gy
Naderen geſlechte/wol hefft jw wys gemaket/
to entlopende dem tokumſtigen torn: dat vm̄e
duth rechtferdyge frucht der böthe/vñ willet
nicht ſpreken by jw ſuluen. Wy hebben Abra-
ham to eynem vader.

Gloſ. wy hebben Abraham)Wo de Kettere nu ſpre
ken/wy hebben Chriſtum to eynem heren/meynen ſe
ſy genoch döwen wyder nicht tes don. Alſo puchedē
ock de Jöden vp Abraham. Ouer Joannes wyſet ſe
van Abraham an de bote vnde guden werke/Wente
ane de ene helpet noch Abraham noch vns Chriſtus
Wente jck ſegge jw/dat Got vormach vth deſ Luce 3. B
ſen ſteenen vorwecken kyndere Abrahe. Wente

A iiij de exe



Euangelium

de exe ys rede angeſettet an de wortele des bomes. Derhaluen/welcker boem/de dat nene gude früchte brynget/wert affgehouwen / vñ int für geworpen.

Jck döpe jw jo jn dem water to der bothe/de E ouers na my kamende wert/js ſtarker den jck/dem jck ock nicht werdich byn/de ſcho to dragen. De ſülue wert jw döpen jm hylligen geiſte vnde füre. Welckeres worpſchüffel jn ſyner hant vnde he wert fegende ſyne dele/vnde den weyten ſammelen jn ſyne ſchüne. Ouers dat kaff wert he vorbernende myt vnuthleſchliken füre

Marci.1.D.

To der tydt quam Jeſus van Galilea ahn den Jordanen/to Joannes/dat he van em gedöpet worde/ouerſt he werde em/vnde ſprack/ F Jck ſcholde van dy gedofft werden/vñ du kümſt to my? Jeſus ouerſt antworde vnde ſprack/lathe jdt nu alſo geſcheen/wente ſo geböret vns to vorfüllen alle gerechticheit.

Luce.3.D
Joan.1.J

Gloſ(gerechticheit)dat is/Lath vns ock vorfüllen de othmödicheit/wente dat wördeken gerechticheit/beſlüth in ſick ynt gemeine/alle dögede/vnde guden werke/wowol ſe anders ock ein ſünderlike/ vnde eyn vth den vêr ertzedögeden ys.

Do leth he em to/vnde do Jeſus gedöfft was/ſteich he balde her vp vth dem water. Vnde ſü do worden em de hêmel vp gedan/vnd he ſach den geiſt Gades/ghelick als eyne duue her affſtygende/vnde vp em kamende. Vñ ſü/eyn ſteme van dem hêmel her aff ſprack/dyth js myn leue ſöne yn welkerem jck eyn wolgefall hebbe

Joan.1.J
Mat.17.A.
Mar.1.D.
Marci 9.a

Dat.iiii.Capittel

¶ Sūma. Wo de Sathan Chriſtum dre mael vorſochte/Herodes Joannem gegrepen/vnde Chriſtus tho predyken begunde/wo he darna ſyne Jüngere ge

Mathei.iiii Fo.v

A ſamlet/vnde de krancken geſunt gemaket hebbe.

DO wart Jeſus geförth jn de wöſtenie/van dem geiſte/vp dat he van dem düuel vorſocht worde/vñ do he vêrtich dage vnd vêrtich nacht gefaſtet hadde/dar na hungerde em. Vnde de vorſöker tradt to em vnde ſprack. Biſtu Gades ſöne ſo ſpreck dat döſſe ſtêne brot werden/vnde he antworde vnde ſprack: Dar ſteyt geſchreuē/nicht allene jn dem brode leuet de mynſche / ſünder van eynem ytliken worde/dat dar vthgeit vā dem munde Gades.

Euange. Am erſte ſondage in der faſten

Deut.8.E
Luce.4.A.

B Do nam en de Düuel myt ſyck jn de hyllige ſtadt/vnde ſettede en vp de tynnen des tempels vnde ſprack to em. Biſtu Gades ſöne/ſo lath dy hen aff/wente dat ſteyt geſchreuen. He hefft ſynen Engelen beualen van dy/vnde ſe werden dy vp den henden dragen/vpp dattu yllichte nicht dynen foet an eynen ſteyn ſtoteſt.

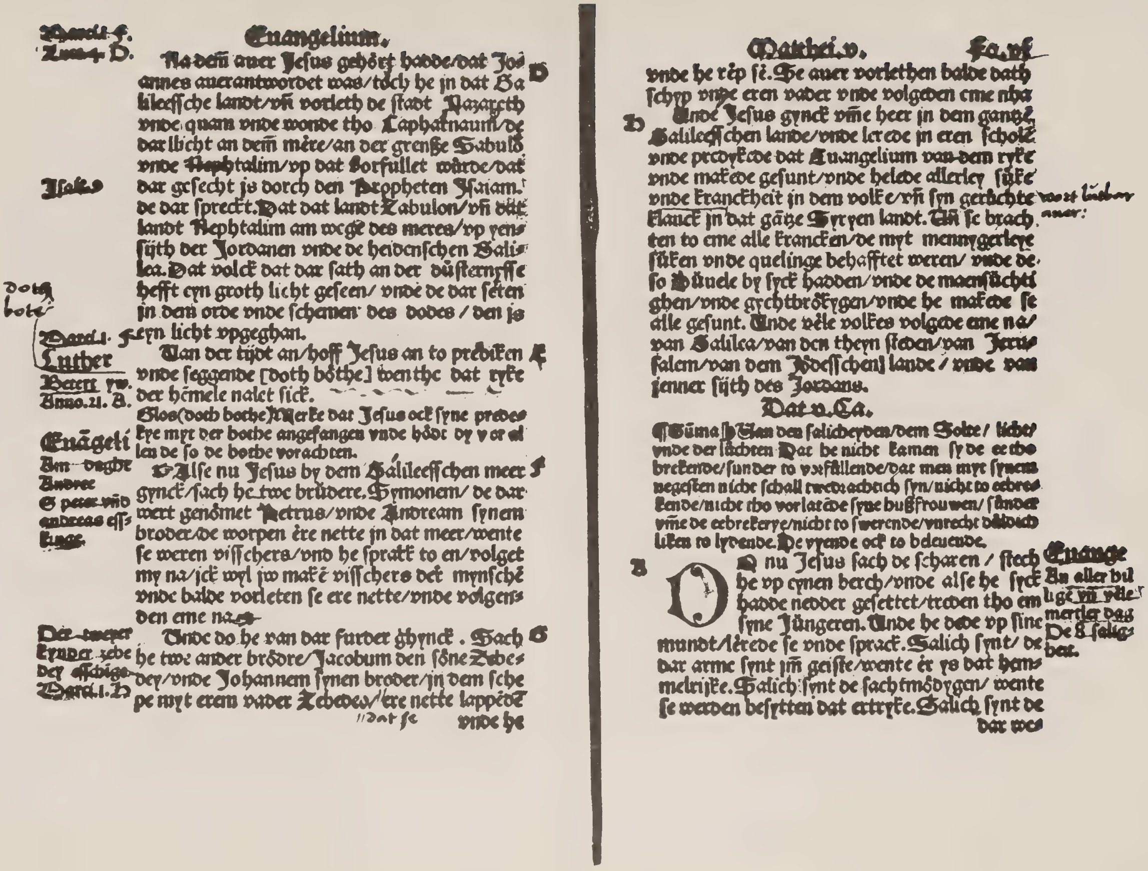
Deut.8
Pſalm.90.

Gloſ. Hyr leth de düuel de ſchrifft eyn deel vthe vñ nympt allêne wat eme denet/wo ſyne kyndere de ketere ock don.

Do ſprack Jeſus/wedder vmme js geſchreuen. Du ſchalt Got dynen heren nicht vorſöken.

Auermals nam en de düuel mit ſyck vp eynen C ſeer hogen berch/vñ wyſede eme alle ryke der werlt/vñ ere herlicheit/vñ ſprack/dyt wil jck dy alle gheuen/ſo du nedder valleſt vñ my anbedeſt. Do ſprack Jeſus to em. Ga hênwech Sathan/wente dar ſteyt geſchreuē. Du ſchalt Got dynen heren anbeden vñ eme alleyne denē Do vorleeth ene de düuel/vñ ſü de Engel trēden to em/vnde deneden em.

A v



Marci.1.
Luce.4.D.

Euangelium.

D

Na dem auer Jeſus gehört hadde/dat Joannes auerantwordet was/toch he jn dat Galileſſche landt/vñ vorleth de ſtadt Nazareth vnde quam vnde wonde tho Caphernaum/de dar licht an dem mere/an der grenſe Zabulō vnde Nephtalim/vp dat vorfullet würde/dat dar geſecht js dorch den Propheten Jſaiam. de dar ſpreckt. Dat dat landt Zabulon/vñ dat landt Nephtalim am wegē des meres/vp yenſijth der Jordanen vnde de heidenſchen Galilea. Dat volck dat dar ſath an der düſterniſſe hefft eyn groth licht geſeen/ vnde de dar ſeten jn dem orde vnde ſchemen des dodes / den js eyn licht vpgeghan.

Jſaie 9

doth bote

Marci.1. F

Luther

E

Van der tijdt an/hoff Jeſus an to predikēn vnde ſeggende [doth bōthe] wenthe dat ryke der hēmele nalet ſick.

Petri vw.
Anno.21. A.

Glos(doth bothe) Merke dat Jeſus ock ſyne predekye myt der bothe angefangen vnde hödt dy vor allen de ſo de bothe vorachten.

Euāgeli
Am dage
Andree
S peter vnd
andreas eſſ
kinge.

F

Alſe nu Jeſus by dem Galileeſſchen meer gynck/ſach he twe brüdere. Symonem/ de dar wert genömet Petrus/vnde Andream ſynen broder/de worpen ēre nette jn dat meer/wente ſe weren viſſchers/vnd he ſprack to en/volget my na/jck wyl jw makē viſſchers der mynſchē vnde balde vorleten ſe ere nette/vnde volgeden eme na.

Der tweier
kynder Zebe
dei effidige
Marci.1.D

G

Vnde do he van dar furder ghynck. Sach he twe ander brōdere/Jacobum den ſöne Zebedey/vnde Johannem ſynen broder/jn dem ſchepe myt erem vader Zebedeo/ //ere nette lappēde vnde he

//dat ſe

Mathei.v. Fo.vj

vnde he rēp ſe. She auer vorlethen balde dath ſchyp vnde eren vader vnde volgeden eme nha.

D

Vnde Jeſus gynck vm̄e heer jn dem gantzē Galileeſſchen lande/vnde lerede jn eren ſcholē vnde predykede dat Euangelium van dem ryke vnde makede geſunt/vnde helede allerley ſüke vnde kranckheit jn dem volke/vñ ſyn gerüchte klanck jn dat gātze Syryen landt. Vñ ſe brachten to eme alle krancken/de myt mennygerleye ſüken vnde quelinge behafftet weren/ vnde de ſo Düuele by ſyck hadden/vnde de maenſüchtighen/vnde gychtbrökygen/vnde he makede ſe alle geſunt. Vnde vele volkes volgede eme na/ van Galilea/van den theyn ſteden/van Jeruſalem/van dem Jödeſſchen lande / vnde van jenner ſijth des Jordans.

wort lieber aver:

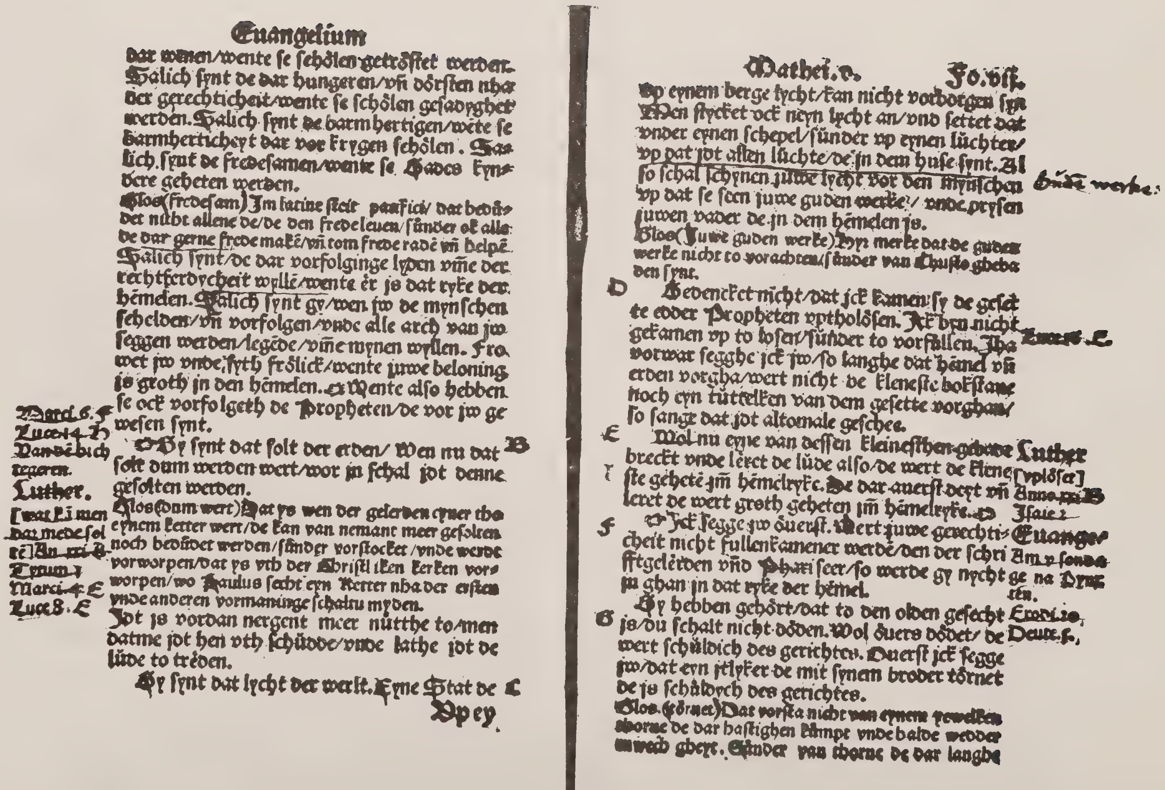
Dat v. Ca.

¶Sūma. Van den ſalicheyden/dem Solte/ lichte/ vnde der lüchten. Dat he nicht kamen ſy de ee tho brekende/ſunder to vorfüllende/dat men myt ſynem negeſten nicht ſchall twedrachtich ſyn/nicht to eebrekende/nicht tho vorlatende ſyne husfrouwen/ ſünder vm̄e de eebrekerye/nicht to ſwerende/vnrecht dültich liden to lydende. De vyende ock to beleuende.

B

Do nu Jeſus ſach de ſcharen / ſtech he vp eynen berch/vnde alſe he ſyck hadde nedder geſettet/treden tho em ſyne Jüngeren. Vnde he dede vp ſine mundt/lērede ſe vnde ſprack. Salich ſynt/ de dar arme ſynt jm̄ geiſte/wente ēr ys dat hemmelrijke. Salich ſynt de ſachtmödygen/ wente ſe werden beſytten dat ertryke. Salich ſynt de dar we

Euange.
An aller hil
ligē vñ velē
mertler dag.
De 8 ſalig-
heit.

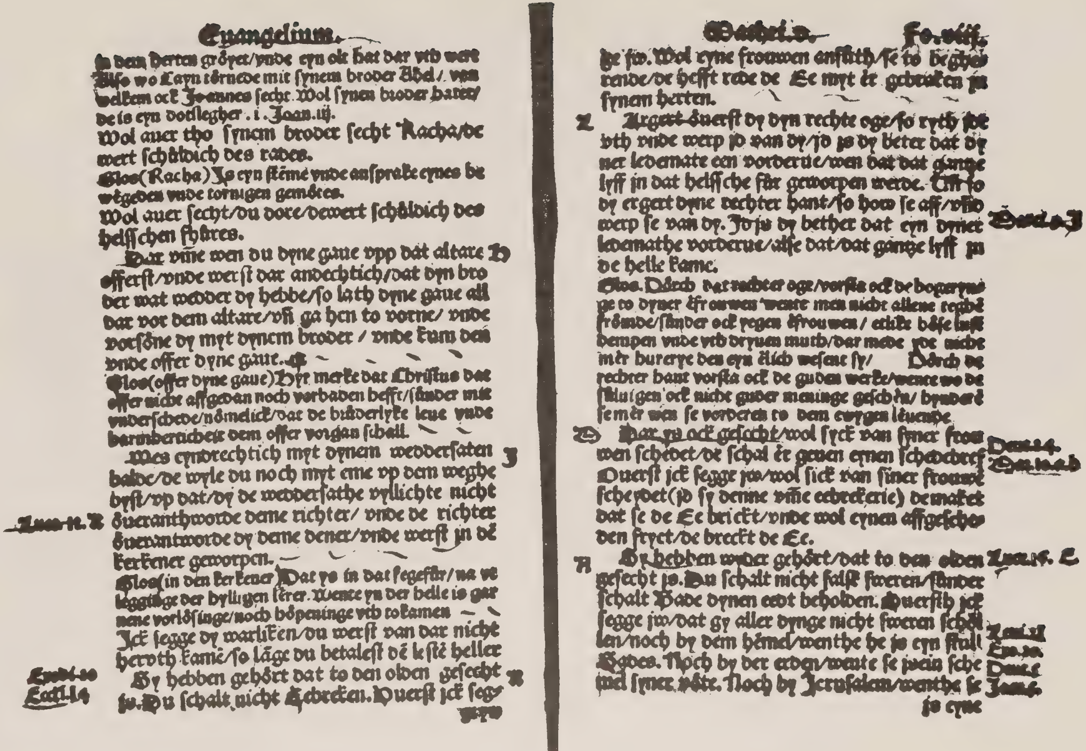


Euangelium

dar wenen/wente ſe ſchölen getröſtet werden.
Salich ſynt de dat hungeren/vñ dörſten nha
der gerechticheit/wente ſe ſchölen geſadyghet
werden. Salich ſynt de barmhertigen/wēte ſe
barmherticheyt dar vor krygen ſchölen. Sa-
lich ſynt de fredeſamen/wente ſe Gades kyn-
dere geheten werden.
Glos(fredeſam) Im latine ſteit pacifici/ dat bedů-
det nicht allene de/de den frede leuen/ſůnder ok alle
de dar gerne frede makē/vñ tom frede radē vñ helpē.
Salich ſynt/de dar vorfolginge lyden vmme der
rechtferdycheit wyllē/wente ėr js dat ryke der
hēmelen. Salich ſynt gy/wen jw de mynſchen
ſchelden/vñ vorfolgen/vnde alle arch van jw
ſeggen werden/legēde/vmme mynen wyllen. Fro-
wet jw vnde/ſyth frölick/wente juwe beloning
js groth jn den hēmelen. Wente alſo hebben
Marci.6.F ſe ock vorfolgeth de Propheten/de vor jw ge-
Luce.14.H weſen ſynt.
Van dē bich- Gy ſynt dat ſolt der erden/ Wen nu dat B
tegeren. ſolt dum werden wert/wor jn ſchal jot denne
Luther. geſolten werden.
[wat ki men Glos(Dum wert) Dat ys wen der gelerden eyner tho
dat mede ſol- eynem ketter wert/de kan van nemant meer geſolten
te] An. xxi. B noch bedůdet werden/ſůnder vorſtocket/vnde werde
Tyaum. vorworpen/dat ys vth der Chriſtliken kerken vor-
Marci.4.E worpen/wo Paulus ſecht eyn ketter nha der erſten
Luce.8.E vnde anderen vormaninge ſchaltu myden.
Jot js vordan nergent meer nütthe to/men
datme jot hen vth ſchüdde/vnde lathe jot de
lüde to treden.
Gy ſynt dat lycht der werlt. Eyne Stat de C
Vpey.

Mathei.v. Fo.vij.

vp eynem berge lycht/kan nicht vorborgen ſyn
Men ſtycket ock neyn lycht an/vnd ſettet dat
vnder eynen ſchepel/ſůnder vp eynen lüchter/
vp dat jot allen lüchte/de jn dem huſe ſynt. Al-
ſo ſchal ſchynen juwe lycht vor den mynſchen Gude werke:
vp dat ſe ſeen juwe guden werke/ vnde pryſen
juwen vader de jn dem hēmelen js.
Glos(Juwe guden werke) Hyr merke dat de guden
werke nicht to vorachten/ſůnder van Chriſto gheba-
den ſynt.
D Bedencket nicht/dat jck kamen ſy de geſet-
te edder Propheten vptholöſen. Jck byn nicht
gekamen vp to loſen/ſůnder to vorfüllen. Tho- Luce.16.E.
vorwar ſegghe jck jw/ſo langhe dat hēmel vñ
erden vorgha/wert nicht de kleneſte bokſtaue
noch eyn tüttelken van dem geſette vorghan/
ſo lange dat jot altomale geſchee.
E Wol nu eyne van deſſen kleineſthen gebade Luther
brecket vnde lėret de lüde alſo/de wert de klene- [vploſe]
I ſte gehetē jm̄ hēmelryke. De dar auerſt deyt vñ Anno.xxi.B
lėret de wert groth geheten jm̄ hēmelryke. Iſaie.2
F Jck ſegge jw ouerſt. Wert juwe gerechti- Euange-
cheit nicht fullenkamener werdē/den der ſchri- Am v. ſonda-
fftgelėrden vñd Phariſeer/ſo werde gy nycht ge na Dryg-
jn ghan jn dat ryke der hēmel. ten.
Gy hebben gehört/dat to den olden geſecht Exo.xx.
G js/Du ſchalt nicht döden. Wol ouers dödet/ de Deute.5.
wert ſchüldich des gerichtes. Ouerſt jck ſegge
jw/dat eyn jtlyker de mit ſynem broder törnet
de js ſchüldych des gerichtes.
Glos.(törnet) Dat vorſta nicht van eynem yewelken
thorne de dar haſtighen kumpt vnde balde wedder
enwech gheyt. Sůnder van thorne de dar langhe

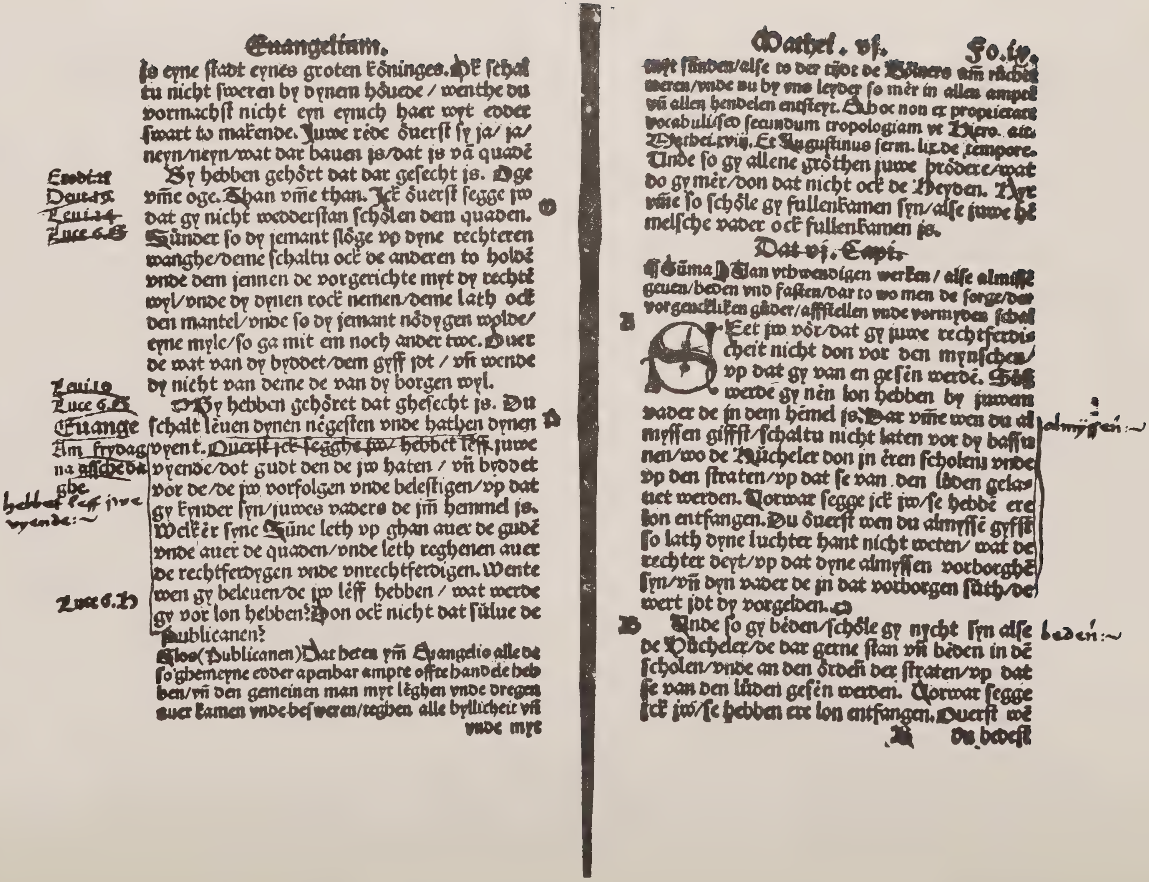


Euangelium.

in dem herten gröyet/vnde eyn olt hat dar vth wert
Alſe wo Kayn törnede mit ſynem broder Abel/. van
welkem ock Joannes ſecht. Wol ſynen broder hatet/
de is eyn dotſlegher . i . Joan.iij.
Wol auer tho ſynem broder ſecht Racha/de
wert ſchüldich des rades.
Glos(Racha) Is eyn ſtēme vnde anſprake eynes be
wegeden vnde tornigen gemötes.
Wol auer ſecht/du dore/de wert ſchüldich des
helſſchen fhüres.
Dar vmme wen du dyne gaue vpp dat altare D
offerſt/vnde wert ſi dar andechtich/dat dyn bro
der wat wedder dy hebbe/ſo lath dyne gaue all
dar vor dem altare/vn̄ ga hen to vorne/ vnde
vorſöne dy myt dynem broder / vnde kum den
vnde offer dyne gaue.¶
Glos(offer dyne gaue) Hyr merke dat Christus dat
offer nicht affgedan noch vorbaden hefft/ſünder mit
vnderſchede/nömelick/dat de brüderlyke leue vnde
barmhertichcit dem offer vorgan ſchall.
Wes eyndrechtich myt dynem wedderſaten E
balde/de wyle du noch myt eme vp dem weghe
byſt/vp dat/dy de wedderſathe vyllichte nicht
Luce.12. E ouerantwworde deme richter/ vnde de richter
ouerantworde dy deme dener/vnde werſt jn dē
kerkener geworpen.
Glos(in den kerkener) Dat ys in dat ſegefür/na ve
leggīnge der hylligen lērer. Wente yn der helle is gar
nene vorlöſinge/noch böpeninge vth tokamen
Jck ſegge dy warliken/du werſt van dar nicht
heruth kamē/ſo lāge du betaleſt dē leſtē heller
Exodi.20 Wy hebben gehört dat to den olden geſecht B
Leuit.14 ſo. Du ſchalt nicht Ebrecken. Ouerſt jck ſeg
ge yw

Mathei.v. Fo.viij.

ge yw. Wol eyne frouwen anſüth/ſe to beghe
rende/de hefft rede de Ee myt er gebraken jn
ſynem herten.
Z Ergert ouerſt dy dyn rechte oge/ſo ryth ſoe
vth vnde werp jo van dy/jo js dy beter dat dy
ner ledemate een vorderue/wen dat dat gantze
lyff jn dat helſſche für geworpen werde. Vn̄ ſo
dy ergert dyne rechter hant/ſo how ſe aff/vn̄ de
werp ſe van dy. Jd js dy bether dat eyn dyner Marci.9
ledemathe vorderue/alſe dat/dat gantze lyff jn
de helle kame.
Glos. Dörch dat rechter oge/vorſta ock de begerynge
ge to dyner Frouwen wente men nicht allene ſchal
frömde/ſünder ock egen Frouwen / ethlike böſe luſt
dempen vnde vth dryuen muth/dar mede ydt nicht
mēr hurerye den eyn ēlick weſent ſy/ Dörch de
rechter hant vorſta ock de guden werke/wente wo de
ſüluigen ock nicht guder meninge geſchēn/ bryngen
ſe mēr wen ſe vorderen to dem ewygen lēuende.
D Dat ys ock geſecht/wol ſyck van ſyner frou Deut.24.
wen ſcheydet/de ſchal ēr geuen eynen ſcheydebref Math.19.b
Ouerſt jck ſegge yw/wol ſick van ſiner frouwe
ſcheydet(jd ſy denne vm̄e eebreckerie) de maket
dat ſe de Ee brickt/vnde wol eynen affgeſche
den fryet/de breckt de Ee.
A Gy hebben wyder gehört/dat to den olden Leui.19. C
geſecht js. Du ſchalt nicht falſk ſweren/ſünder
ſchalt Gade dynen eedt beholden. Ouerſth jck
ſegge yw/dat gy aller dynge nicht ſweren ſchol Jaco.v.
len/noch by dem hēmel/wenthe he js eyn ſtull Eſa.66.
Gades. Noch by der erden/wente ſe js ein ſche Deut.5.
mel ſyner vöte. Noch by Jeruſalem/wenthe ſe Jaco.5.
js eyne



Euangelium.

js eyne ſtadt eynes groten Köninges. Ock ſchaltu nicht ſweren by dynem höuede / wenthe du vormachſt nicht eyn eynich haer wyt edder ſwart to makende. Juwe rede öuerſt ſy ja/ ja/ neyn/neyn/wat dar bauen js/dat js vā quadē

Exodi.21
Deut.19
Leui.24
Luce 6.B

Gy hebben gehört dat dar geſecht js. Oge vm̄e oge. Than vm̄e than. Jck öuerſt ſegge jw dat gy nicht wedderſtan ſcholen dem quaden. Sunder ſo dy jemant ſlöge vp dyne rechteren wanghe/deme ſchaltu ock de anderen to holdē vnde dem jennen de vorgerichte myt dy rechtē wyl/vnde dy dynen rock nemen/deme lath ock den mantel/vnde ſo dy jemant nödygen wolde/ eyne myle/ſo ga mit em noch ander twe. Duer de wat van dy byddet/dem gyff jdt / vn̄ wende dy nicht van deme de van dy borgen wyl. C

Leui.19
Luce 6.B
Euange
Am frydag
na aſchedach
gbe
hebbet leff jwe
vyende:~

Gy hebben gehöret dat gheſecht js. Du ſchalt leuen dynen negeſten vnde hathen dynen vyent. Duerſt ~~jck ſegghe jw/~~ hebbet leff juwe vyende/dot gudt den de jw haten / vn̄ byddet vor de/de jw vorfolgen vnde beleſtigen/vp dat gy kynder ſyn/juwes vaders de jm̄ hemmel js. Welker ſyne Sunne leth vp ghan auer de gudē vnde auer de quaden/vnde leth reghenen auer de rechtferdygen vnde vnrechtferdigen. Wente wen gy beleuen/de jw leff hebben / wat werde gy vor lon hebben? Don ock nicht dat ſuluе de Publicanen? D

Luce 6.D

Gloſ (Publicanen) Dat heten ym̄ Euangelio alle de ſo ghemeyne edder apenbar ampte offte handele hebben/vn̄ den gemeinen man myt löghen vnde dregen auer kamen vnde beſweren/teghen alle byllicheit vn̄

vnde myt

Mathei. vi. Fo.lv.

myt ſunden/alſe to der tydt de Tölners am rikeſten weren/vnde nu by vns leyder ſo mēr in allen ampten vn̄ allen hendelen entſteyt. Hoc non eſt proprietate vocabuli/ſed ſecundum tropologiam vt Hiero. ait. Mathei.xviij. Et Augustinus ſerm. lix. de tempore. Unde ſo gy allene gröthen juwe bröderē/wat do gy mēr/don dat nicht ock de Heyden. Hyrūme ſo ſchöle gy fullenkamen ſyn/alſe juwe hemelſche vader ock fullenkamen js.

Dat vi. Capi.

Summa. Van vtwendigen werken / alſe almiſſe geuen/beden vnd faſten/dar to wo men de ſorge der vorgencklikē güder/affſtellen vnde vormyden ſchal.

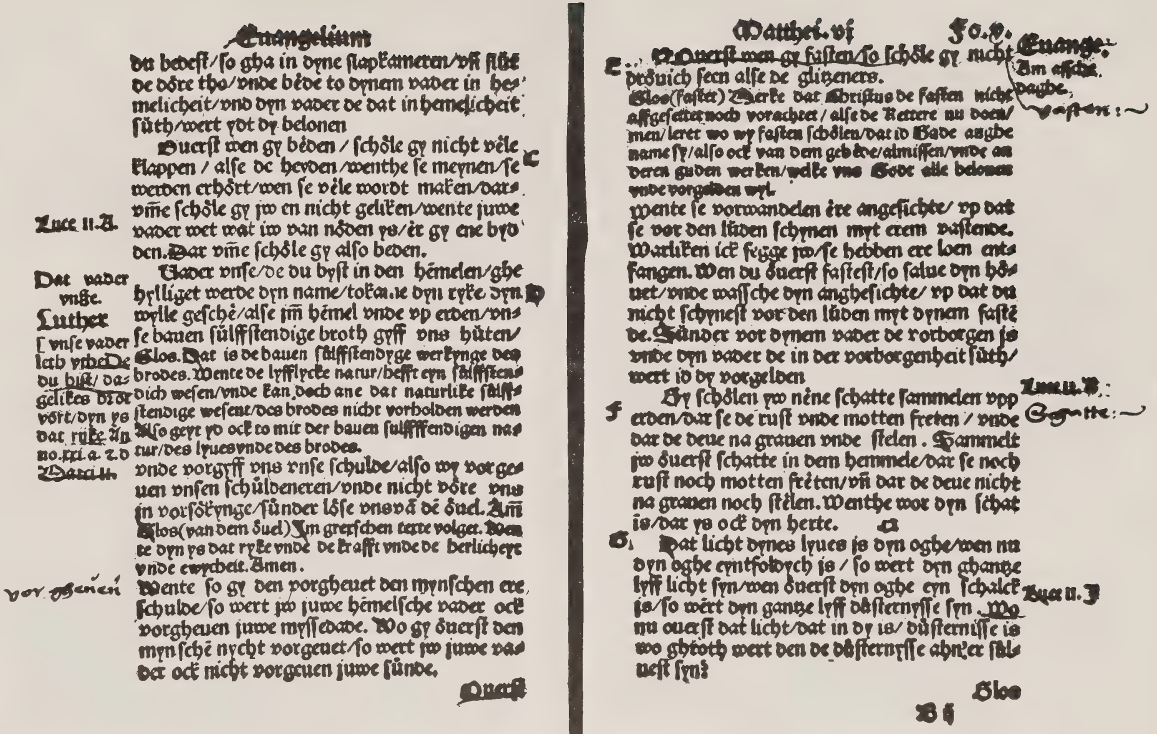
A Seet jw vör/dat gy juwe rechtferdicheit nicht don vor den mynſchen/ vp dat gy van en geſen werdē. Süs werde gy nēn lon hebben by juwem vader de jn dem hēmel js. Dat vm̄e wen du almyſſen giffſt/ſchaltu nicht laten vor dy baſſunen/wo de Hūcheler don jn ēren ſcholen vnde vp den ſtraten/vp dat ſe van den lūden gelauet werden. Vorwar ſegge jck jw/ſe hebbē ere lon entfangen. Du öuerſt wen du almyſſē gyffſt ſo lath dyne luchter hant nicht weten/ wat de rechter deyt/vp dat dyne almyſſen vorborghē ſyn/vn̄ dyn vader de jn dat vorborgen ſüth/de wert jdt dy vorgelden.

almyſſen:~

B Unde ſo gy bēden/ſchöle gy nycht ſyn alſe de Hūcheler/de dar gerne ſtan vn̄ bēden in dē ſcholen/vnde an den örden der ſtraten/vp dat ſe van den lūden geſēn werden. Vorwar ſegge jck jw/ſe hebben ere lon entfangen. Duerſt wē

beden:~

B du bedeſt



Euangelium

du bedeſt/ſo gha in dyne ſlapkameren/vñ ſlüt de dôre tho/vnde bêde to dynem vader in hemelicheit/vnd dyn vader de dat in hemelicheit ſüth/wert ydt dy belonen

C Ouerſt wen gy bêden / ſchôle gy nicht vêle klappen / alſe de heyden/wenthe ſe meynen/ſe werden erhôrt/wen ſe vêle wordt maken/darvme ſchôle gy jw en nicht geliken/wente juwe vader wet wat jw van nôden ys/êr gy ene bydden. Dar vme ſchôle gy alſo beden.

Luce 11.A.

Dat vader vnſe.

Luther

[vnſe vader leib vnde De du biſt/ dagelikes brot vört/dyn ys dat ryke An no. xxi. a. 2. D Marci 11.

D Vader vnſe/de du byſt in den hêmelen/ghehilliget werde dyn name/tokame dyn ryke/dyn wylle geſchê/alſe jm hêmel vnde vp erden/vnſe bauen ſülffſtendige broth gyff vns hüten/ Glos. Dat is de bauen ſülffſtendyge werkynge des brodes. Wente de lyfflycke natur/hefft eyn ſülffſtendich weſen/vnde kan doch ane dat naturlike ſülffſtendige weſent/des brodes nicht vorholden werden Alſo geyt yd ock to mit der bauen ſülffſtendigen natur/des lyues vnde des brodes.

vnde vorgyff vns vnſe ſchulde/alſo wy vorgeuen vnſen ſchüldeneren/vnde nicht vôre vns in vorſôkynge/ſünder lôſe vns vā dē düel. Amē Glos (van dem düel) Jm grekſchen texte volget. Wente dyn ys dat ryke vnde de krafft vnde de herlicheyt vnde ewycheit. Amen.

vor. geuen

Wente ſo gy den vorgheuet den mynſchen ere ſchulde/ſo wert jw juwe hêmelſche vader ock vorgheuen juwe myſſedade. Wo gy ôuerſt den mynſchē nycht vorgeuet/ſo wert jw juwe vader ock nicht vorgeuen juwe ſünde.

Ouerſt

Matthei. vj   Fo. v.

Euange: Am aſſche dagbe. vaſten :~

E Ouerſt wen gy faſten/ſo ſchôle gy nicht drôuich ſeen alſe de glitzeners.

Glos (faſter) Merke dat Chriſtus de faſten nicht affgeſettet noch vorachtet/ alſe de Kettere nu doen/ men/leret wo wy faſten ſchôlen/dat id Gade angheneme ſy/alſo ock van dem gebêde/almiſſen/vnde anderen guden werken/welke vns Godt alle belonen vnde vorgelden wyl.

Wente ſe vorwandelen êre angeſichte/ vp dat ſe vor den lüden ſchynen myt erem vaſtende. Warliken ick ſegge jw/ſe hebben ere loen entfangen. Wen du ôuerſt faſteſt/ſo ſalue dyn hôuet/vnde waſſche dyn angheſichte/ vp dat du nicht ſchyneſt vor den lüden myt dynem faſtēde. Sünder vor dynem vader de vorborgen js vnde dyn vader de in der vorborgenheit ſüth/wert id dy vorgelden

Luce 11.B.:

Gegente:~

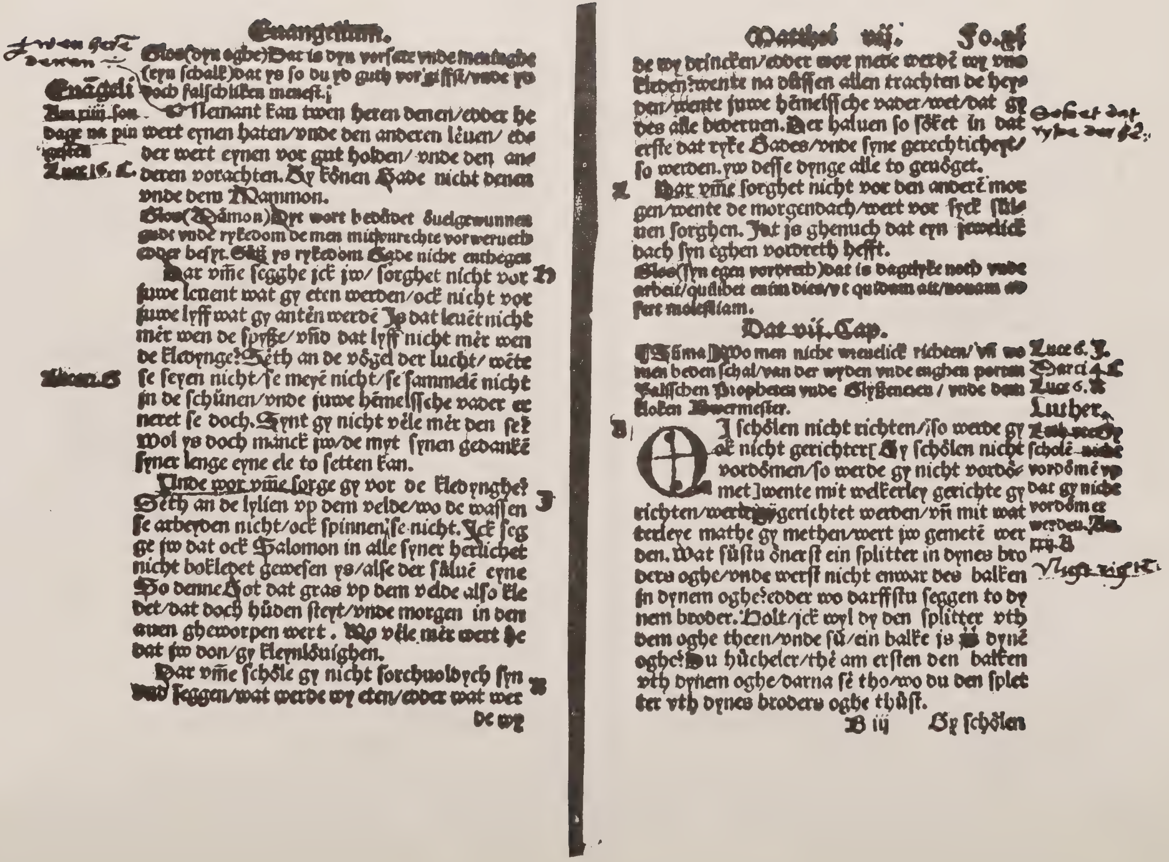
F Gy ſchôlen yw nêne ſchatte ſammelen vpp erden/dar ſe de ruſt vnde motten freten / vnde dar de deue na grauen vnde ſtelen . Sammelt jw ôuerſt ſchatte in dem hemmele/dar ſe noch ruſt noch motten frêten/vñ dar de deue nicht na grauen noch ſtêlen. Wenthe wor dyn ſchat is/dar ys ock dyn herte.

G Dat licht dynes lyues js dyn oghe/wen nu dyn oghe eyntfoldych js / ſo wert dyn ghantze lyff licht ſyn/wen ôuerſt dyn oghe eyn ſchalck js/ſo wêrt dyn gantze lyff düſternyſſe ſyn. Wo nu ouerſt dat licht/dat in dy is/ düſterniſſe is wo ghroth wert den de düſternyſſe ahnter ſülueſt ſyn?

Luce 11.J.

Glos

B ij



Euangelium.

Twen herē denen

Euāgeli Am xiiij. ſondage na pinxſten

Luce 16. C.

Glos(dyn oghe) Dat is dyn vorſate vnde meninghe (eyn ſchalk) dat ys ſo du yd guth vorgifftſt/ vnde yd doch falſchliken meneſt.]

D Nemant kan twen heren denen/ edder he wert eynen haten/ vnde den anderen lēuen/ edder wert eynen vor gut holden/ vnde den anderen vorachten. Gy kōnen Gade nicht denen vnde dem Mammon.

Glos(Mamon) Dyt wort bedudet ouelgewunnen gudt vnde rykedom de men mit vnrechte vorweruet edder beſyt. Süs ys rykedom Gade nicht entkegen.

Dat vmme ſegghe ick jw/ ſorghet nicht vor juwe leuent wat gy eten werden/ ock nicht vor juwe lyff wat gy anteen werdē. Js dat leuent nicht mēr wen de ſpyſe/ vnd dat lyff nicht mēr wen de kledynge? Seeth an de vōgel der lucht/ wente ſe ſeyen nicht/ ſe meyē nicht/ ſe ſammelē nicht jn de ſchünen/ vnde juwe hēmelſſche vader erneret ſe doch. Synt gy nicht vēle mēr den ſe? Wol ys doch manck jw/ de myt ſynen gedankē ſyner lenge eyne ele to ſetten kan.

[illegible]

E Vnde wor vmme ſorge gy vor de kledynghe? Seeth an de lylien vp dem velde/ wo de waſſen ſe arbeyden nicht/ ock ſpinnen ſe nicht. Ick ſegge jw dat ock Salomon in alle ſyner herlicheit nicht bekledet geweſen ys/ alſe der ſuluē eyne. So denne God dat gras vp dem velde alſo kledet/ dat doch hüden ſteyt/ vnde morgen in den auen ghe worpen wert. Wo vēle mēr wert he dat jw don/ gy kleynlōuighen.

F Dat vmme ſchōle gy nicht ſorchuoldych ſyn vnd ſeggen/ wat werde wy eten/ edder wat werde wy

Matthei vj. Fo. xl

drincken/ edder wor mede werdē wy vns kleden? wente na düſſen allen trachten de heyden/ wente juwe hēmelſſche vader weet/ dat gy des alle bedoruen. Der haluen ſo ſōket in dat erſte dat ryke Gades/ vnde ſyne gerechticheyt/ ſo werden jw deſſe dynge alle to geuōget.

Soeket dat ryke der [illegible]

G Dat vmme ſorghet nicht vor den anderē morgen/ wente de morgendach/ wert vor ſyck ſüluen ſorghen. Jdt js ghenuch dat eyn jewelick dach ſyn eghen vordreth hefft.

Glos(ſyn egen vordreth) dat is dagelyke noth vnde arbeit/ quilibet enim dies/ vt quidam ait/ nouam affert moleſtiam.

Dat vij. Cap.

Luce 6. F.
Marci 4. C.
Luce 6. G.

[Summa] Wo men nicht vrauelick richten/ vnd wo men beden ſchal/ van der wyden vnde enghen porten/ Falſchen Propheten vnde Glyſſeneren/ vnde dem kloken Buwmeſter.

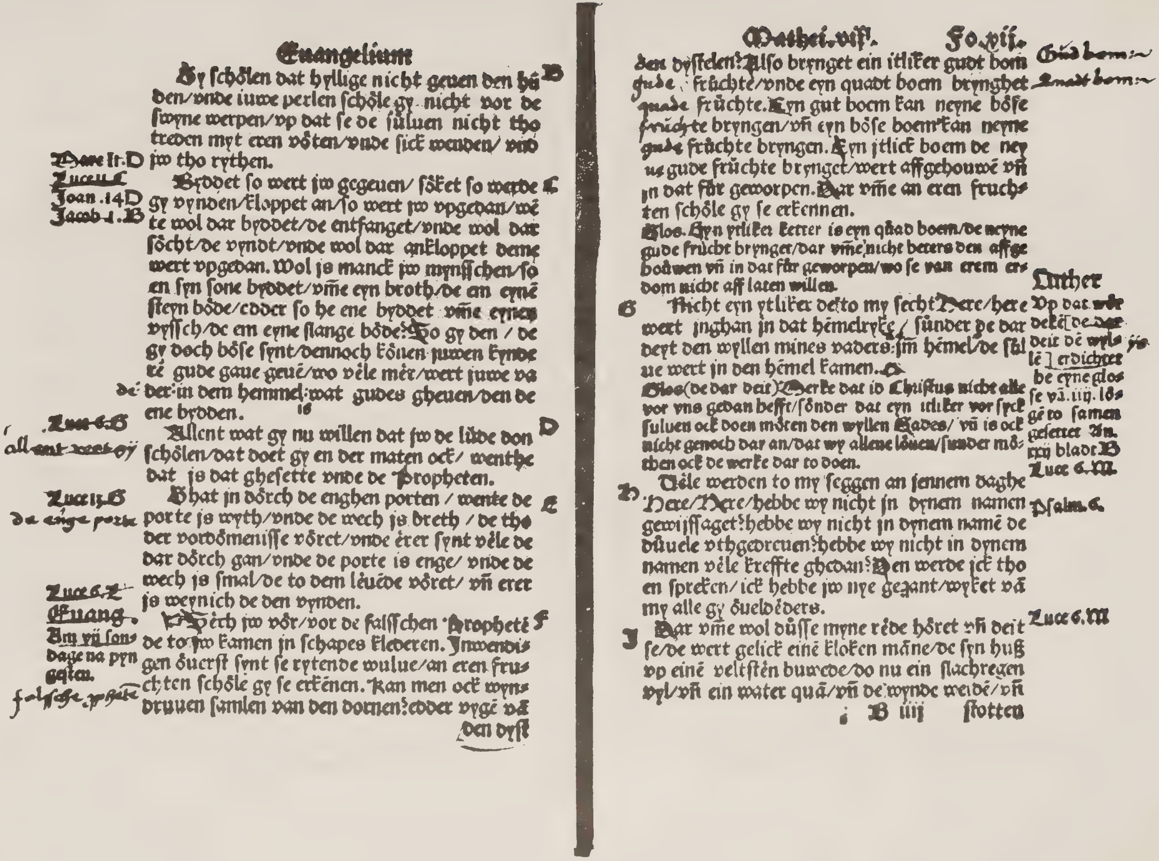
Luther.

A GJ ſchölen nicht richten/ [ſo werde gy ock nicht gerichtet[Gy ſchölen nicht vordōmen/ ſo werde gy nicht vordōmet] wente mit welkerley gerichte gy richten/ werdet gy gerichtet werden/ vnd mit wat kerleye mathe gy methen/ wert jw gemetē werden. Wat ſüſtu ōuerſt ein ſplitter in dynes broders oghe/ vnde werſt nicht enwar des balken jn dynem oghe? edder wo darffſtu ſeggen to dynem broder: Holt/ ick wyl dy den ſplitter vth dem oghe theen/ vnde ſü/ ein balke js jn dynē oghe? Du hüchheler/ thē am erſten den balken vth dynem oghe/ darna ſē tho/ wo du den ſplet ter vth dynes broders oghe thūſt.

Luth. werdet
ſcholē ~~nicht~~
vordōmē vp
dat gy nicht
vordōmet
werden. Ro. xiiij. B

Vngerichtet.

B iij Gy ſchölen



Euangelium

Sy ſchölen dat hyllige nicht geuen den hū- B
den/vnde iuwe perlen ſchöle gy nicht vor de
ſwyne werpen/vp dat ſe de ſüluen nicht tho
treden myt eren vöten/vnde ſick wenden/ vnd
Marc 11.D jw tho rythen.

Luce 11.C Byddet ſo wert jw gegeuen/ ſöket ſo werde C
Joan .14.D gy vynden/kloppet an/ſo wert jw vpgedan/wē
Jacob 1.B te wol dat byddet/de entfanget/vnde wol dat
ſöcht/de vyndt/vnde wol dar ankloppet deme
wert vpgedan. Wol js manck jw mynſſchen/ſo
en ſyn ſone byddet/vm̄e eyn broth/de an eynē
ſteyn böde/edder ſo he ene byddet vm̄e eynen
vyſſch/de em eyne ſlange böde? So gy den / de
gy doch böſe ſynt/dennoch könen juwen kynde
rē gude gaue geuē/wo vele mēr/wert juwe va
de: der in dem hemmel: wat gudes gheuen/den de
ene bydden. is

Luce 6.G Allent wat gy nu willen dat jw de lüde don D
all[illegible] ſchölen/dat doet gy en der maten ock/ wenthe
dat js dat ghesette vnde de Propheten.

Luce 13.G Ghat jn dörch de enghen porten / wente de E
de enge porte porte js wyth/vnde de wech js breth / de tho
der vordömeniſſe vöret/vnde erer ſynt vele de
dat dörch gan/vnde de porte is enge/ vnde de
wech js ſmal/de to dem leuende vöret/ vn̄ erer
Luce 6.F js weynich de den vynden.

Euang. Sehet jw vör/vor de falſſchen Prophetē F
Am vij ſons de to jw kamen jn ſchapes klederen. Jnwendi-
dage na pyn gen auerſt ſynt ſe rytende wulue/an eren fru-
gesten. chten ſchöle gy ſe erkēnen. Kan men ock wyn-
falſche prophete druuen ſamlen van den dornen? edder vygē vā
den dyſt

Mathei.vij. Fo.xij.

den dyſtelen? Alſo brynget ein itliker gudt bom Gud bom:~
gude frūchte/vnde eyn quadt boem bryngthet Quadt bom:~
quade früchte. Eyn gut boem kan neyne böſe
früchte bryngen/vn̄ eyn böſe boem kan neyne
gude früchte bryngen. Eyn jtlick boem de ney-
ne gude früchte brynget/wert affgehouwē vn̄
jn dat für geworpen. Dar vm̄e an eren fruch-
ten ſchöle gy ſe erkennen.

Glos. Eyn ytliker ketter is eyn quad boem/de neyne
gude frucht brynget/dar vm̄e nicht beters den affge
houwen vn̄ in dat für geworpen/wo ſe van erem er-
dom nicht aff laten willen.

G Nicht eyn ytliker de to my ſecht Here/here
wert jnghan jn dat hemelryke/ ſünder de dar
deyt den wyllen mines vaders jm hemel/de ſal
ne wert jn den hemel kamen.

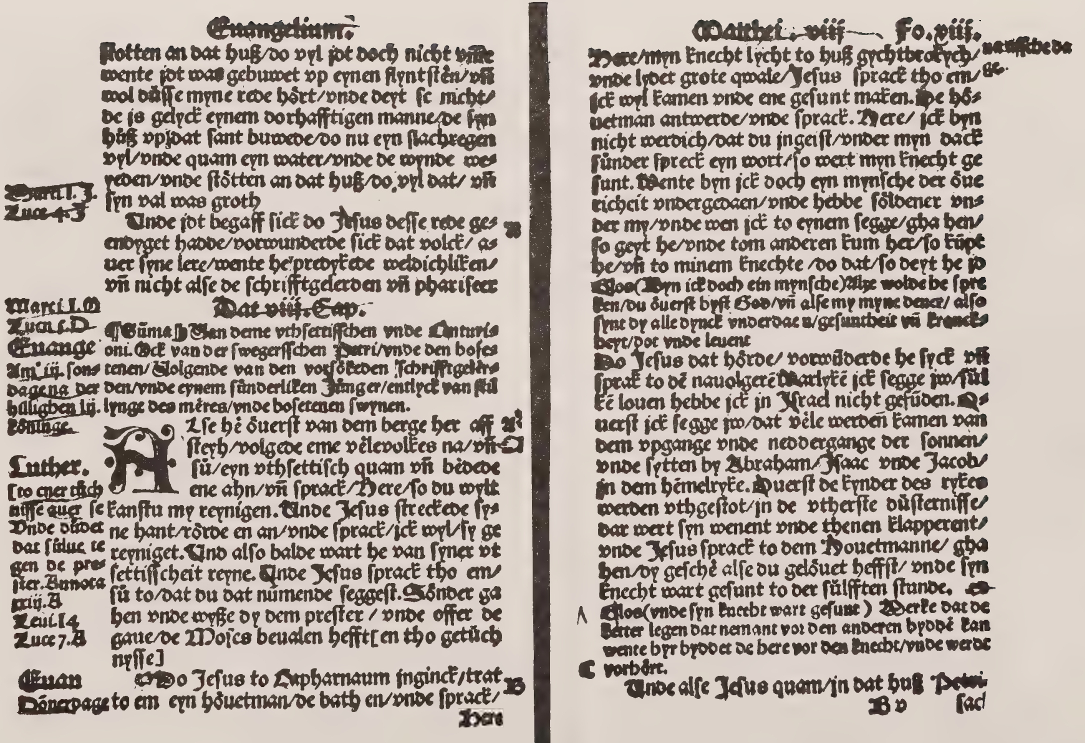
Glos (de dar deit) Werke dat is Chriſtus nicht alle
vor vns gedan hefft/ſönder dat eyn itliker vor ſyck
ſuluen ock doen möten den wyllen Gades/ vn̄ is ock
nicht genoch dar an/dat wy allene löuen/ſunder mö-
then ock de werke dar to doen.

Luther
Vp dat wor
dekē [de dar
deit de wyle jn
lē] erdichtet
he eyne glos
ſe vā. iiij. lö-
gē to ſamen
geſettet. An.
xiij bladt B
Luce 6.M

H Vele werden to my ſeggen an jennem daghe
Here/Here/hebbe wy nicht jn dynem namen Pſalm.6.
gewiſſaget? hebbe wy nicht jn dynem namē de
düuele vthgedreuen? hebbe wy nicht in dynem
namen vele krefftē ghedan? Den werde ick tho
en ſpreken/ ick hebbe jw nye gekant/wyket vā
my alle gy öueldeders.

I Dar vm̄e wol düſſe myne rede höret vn̄ deit Luce 6.M
ſe/de wert gelick einē kloken manne/de ſyn huß
vp einē veltſtēn buwede/do nu ein ſlachregen
vyl/vn̄ ein water quā/vn̄ de wynde weidē/vn̄

B iiij ſtotten



Euangelium.

ſtotten an dat huß/ do vyl jdt doch nicht vmme
wente jdt was gebuwet vp eynen flyntſtēn/ vñ
wol düſſe myne rede hört/ vnde deyt ſe nicht/
de js gelyck eynem dorhafftigen manne/ de ſyn
huß vp dat ſant buwede/ do nu eyn ſlachregen
vyl/ vnde quam eyn water/ vnde de wynde we-
yeden/ vnde ſtötten an dat huß/ do vyl dat/ vñ
Marci I. J. ſyn val was groth
Luce 4. J Unde jdt begaff ſick do Jeſus deſſe rede ge- B
endyget hadde/ vorwunderde ſick dat volck/ as
uer ſyne lere/ wente he predykede weldichliken/
vñ nicht alſe de ſchrifftgelerden vñ phariſeer

Dat viij. Cap.

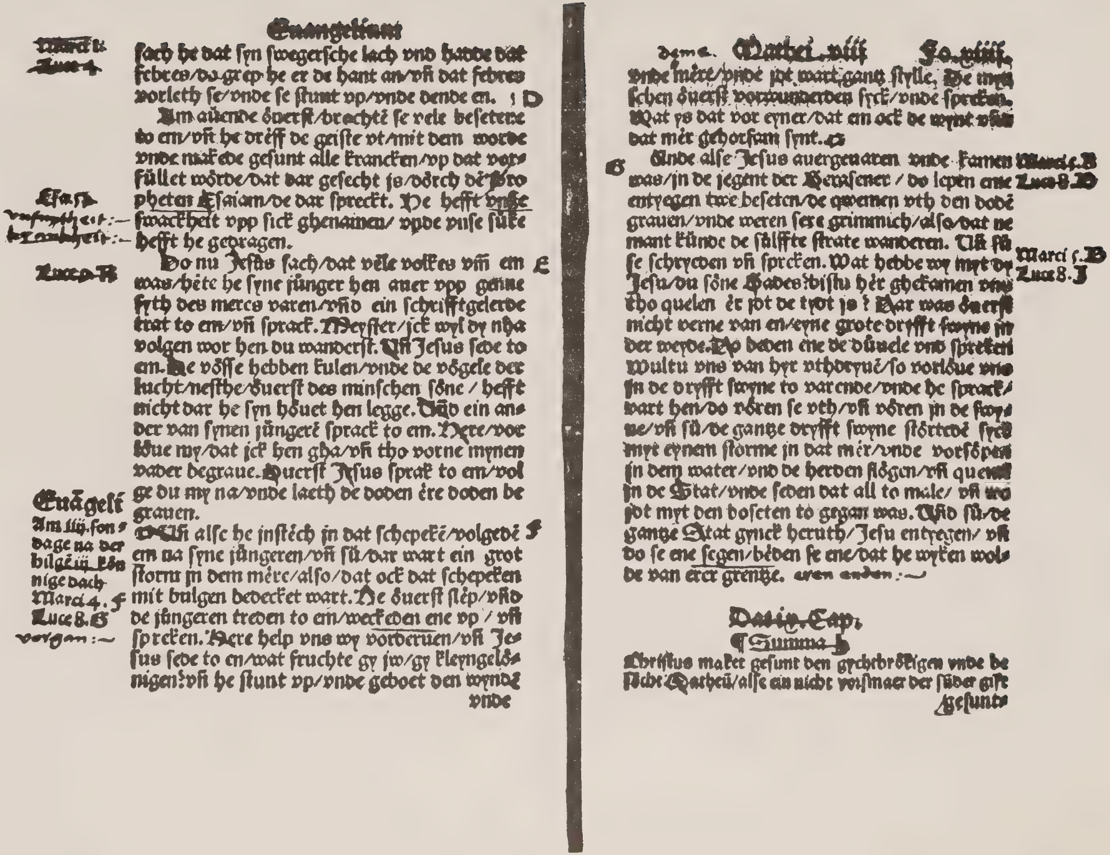
Marci I. D
Luce 5. D ¶ Sūma H. Van deme vthſettiſſchen vnde Centuris
Euange oni. Ock van der ſwegerſſchen Petri/ vnde den boſe-
lium iij. ſon- tenen/ Volgende van den vorſökeden Schrifftgeler-
dages na der den/ vnde eynem ſünderliken Jünger/ entlyck van ſtil
hilligen iij. lynge des mēres/ vnde beſetenen ſwynen.
könige.

ALſe hē öuerſt van dem berge her aff A
ſteyh/ volgede eme vēlevolckes na/ vñ C
Luther. ſü/ eyn vthſettiſch quam vñ bēdede
[to ener tüch ene ahn/ vñ ſprack/ Here/ ſo du wylt
niſſe auer ſe kanſtu my reynigen. Unde Jeſus ſtreckede ſy-
Vnde dücker ne hant/ rörde en an/ vnde ſprack/ jck wyl/ ſy ge
dat ſülue te reyniget. Und alſo balde wart he van ſyner vt
gen de pre- ſettiſſcheit reyne. Unde Jeſus ſprack tho em/
ſter. Annota ſü to/ dat du dat nümende ſeggeſt. Sönder ga
xiiij. A
Leui. 14 hen vnde wyſe dy dem preſter/ vnde offer de
Luce 7. A gaue/ de Moſes beualen hefft [en tho getüch
nyſſe]

Euan Do Jeſus to Capharnaum jnginck/ trat B
Dönerdage to em eyn höuetman/ de bath en/ vnde ſprack/
Here

Matthei. viij Fo. viij.

Here/ myn knecht lycht to huß gychtbrokych/ na wyſche de ge.
vnde lydet grote qwale/ Jeſus ſprack tho em/
jck wyl kamen vnde ene geſunt maken. De hö-
uetman antwerde/ vnde ſprack. Here/ jck byn
nicht werdich/ dat du jngeiſt/ vnder myn dack
ſünder ſpreck eyn wort/ ſo wert myn knecht ge
ſunt. Wente byn jck doch eyn mynſche der öue
richeit vndergedaen/ vnde hebbe ſöldener vn-
der my/ vnde wen jck to eynem ſegge/ gha hen/
ſo geyt he/ vnde tom anderen kum her/ ſo kümpt
he/ vñ to minem knechte/ do dat/ ſo deyt he jd
Glos (Byn jck doch ein mynſche) Alze wolde he ſpre
ken/ du öuerſt byſt God/ vñ alſe my myne dener/ alſo
ſynt dy alle dynck vnderdaen/ geſuntheit vñ kranck-
heyt/ dot vnde leuent
Do Jeſus dat hörde/ vorwūderde he ſyck vñ
ſprack to dē nauolgerē Warlykē jck ſegge jw/ ſül
kē louen hebbe jck jn Iſrael nicht gefūden. O-
uerſt jck ſegge jw/ dat vēle werden kamen van
dem vpgange vnde neddergange der ſonnen/
vnde ſytten by Abraham/ Iſaac vnde Jacob/
jn dem hēmelryke. Ouerſt de kynder des rykes
werden vthgeſtot/ jn de vtherſte düſterniſſe/
dat wert ſyn wenent vnde thenen klapperent/
vnde Jeſus ſprack to dem Houetmanne/ gha
hen/ dy geſchē alſe du gelöuet hefſt/ vnde ſyn
knecht wart geſunt to der ſülfften ſtunde.
A Glos (vnde ſyn knecht wart geſunt) Merke dat de
Ketter legen dat nemant vor den anderen byddē kan
wente hyr byddet de here vor den knecht/ vnde werde
C vorhört.
Unde alſe Jeſus quam/ jn dat huß Petri
B v ſac



Euangelium

Marci 1.
Luce 4.

ſach he dat ſyn ſwegerſche lach vnd hadde dat
febres/do grep he er de hant an/vñ dat febres
vorleth ſe/vnde ſe ſtunt vp/vnde denede en. ; D
Am auende ouerſt/brachtē ſe vele beſetene
to em/vñ he dreff de geiſte vt/mit dem worde
vnde makede geſunt alle krancken/vp dat vor-
füllet wörde/dat dar geſecht js/dörch dē Pro
pheten Eſaiam/de dat ſpreckt. He hefft vnſe
ſwackheit vpp ſick ghenamen/ vnde vnſe ſüke
hefft he gedragen.

Eſa. 53.
vnſwackheit :—
kranckheit :—

Do nu Jeſus ſach/dat vele volkes vm̄ em E
was/hēte he ſyne jünger hen auer vpp genne
ſyth des meres varen/vñd ein ſchrifftgelerde
trat to em/vñ ſprack. Meyſter/jck wyl dy nha
volgen wor hen du wanderſt. Vñ Jeſus ſede to
em. De vöſſe hebben kulen/vnde de vögele der
lucht/neſthe/ouerſt des minſchen ſöne / hefft
nicht dar he ſyn höuet hen legge. Vñ̄ ein an-
der van ſynen jüngerē ſprack to em. Here/vor
löue my/dat jck hen gha/vñ tho vorne mynen
vader begraue. Ouerſt Jeſus ſprak to em/vol
ge du my na/vnde laeth de doden ēre doden be
grauen.

Luce 9.

Vñ alſe he inſtēch jn dat ſchepekē/volgedē F
em na ſyne jüngeren/vñ ſü/dar wart ein grot
ſtorm jn dem mēre/alſo/dat ock dat ſchepeken
mit bulgen bedecket wart. He ouerſt ſlēp/vñd
de jüngeren treden to em/weckeden ene vp / vñ
ſpreken. Here help vns wy vorderuen/vñ Je-
ſus ſede to en/wat fruchte gy jw/gy kleyngelö-
nigen? vñ he ſtunt vp/vnde geboet den wynde
vnde

Euãgelī
Am iiij. ſon-
dage na der
hilgē iij. Kö-
nige dach
Marci 4. F
Luce 8. G
vorgan :—

deme. Mathei. viij Fo. xiiij.

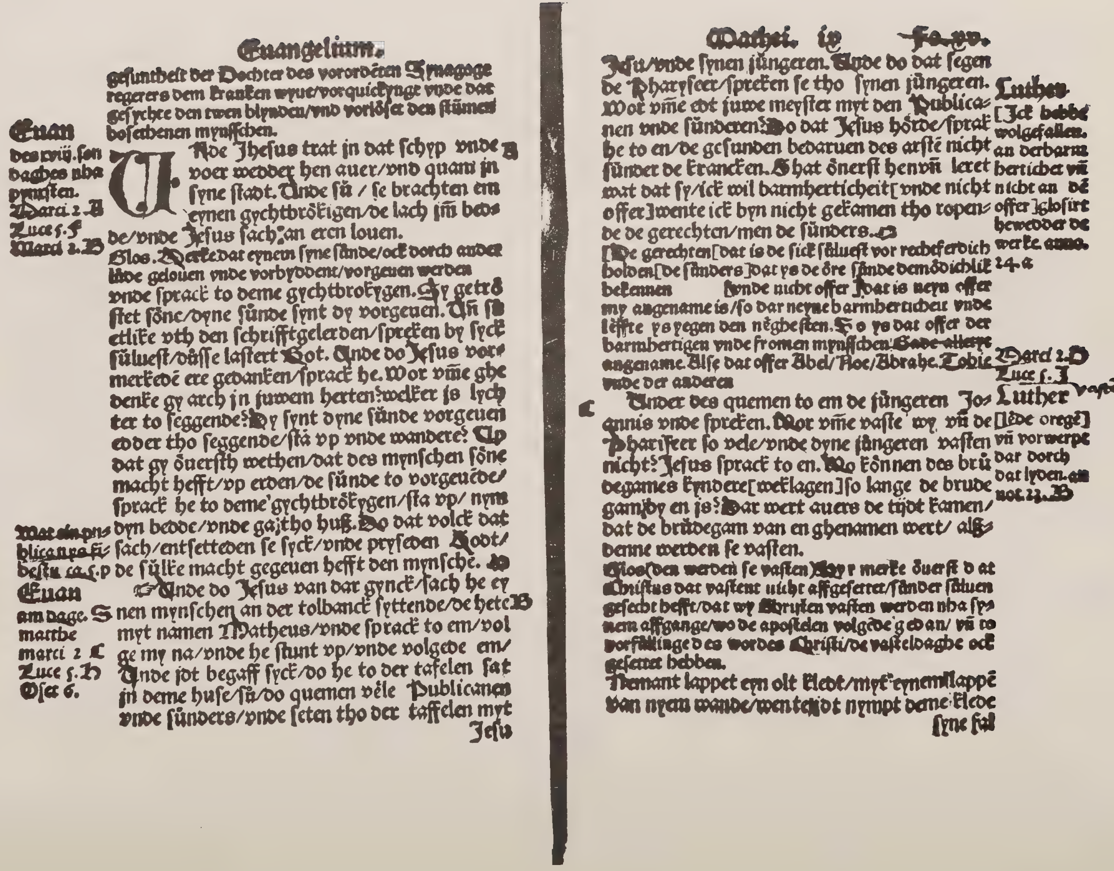
vnde mēre/vnde jdt wart gantz ſtylle. De min
ſchen ouerſt vorwunderden ſyck/vnde ſpreken.
Wat ys dat vor eyner/dat em ock de wynt vñ
dat mēr gehorſam ſynt. G
G Vnde alſe Jeſus auergeuaren vnde kamen
was/jn de jegent der Gergeſener / do lepen eme
entyegen twe beſeten/de qwemen vth den dodē
grauen/vnde weren ſere grimmich/alſo/dat ne-
mant künde de ſülffte ſtrate wanderen. Vñ ſü
ſe ſchreyeden vñ ſpreken. Wat hebbe wy myt dy
Jeſu/du ſöne Gades? biſtu hēr ghekamen vns
tho quelen ēr jdt de tydt js? Dar was ouerſt
nicht verne van en/eyne grote dryfft ſwyne jn
der weyde. Do beden eme de düuele vnd ſpreken
Wultu vns van hyr vthdryuē/ſo vorlöue vns
jn de dryfft ſwyne to varende/vnde he ſprack/
vart hen/do vōren ſe vth/vñ vōren jn de ſwy-
ne/vñ ſü/de gantze dryfft ſwyne ſtörtedē ſyck
myt eynem ſtorme jn dat mēr/vnde vorſöpen
jn dem water/vnd de herden flōgen/vñ quemē
jn de Stat/vnde ſeden dat all to male/ vñ wo
jdt myt den boſeten to gegan was. Vñ ſü/de
gantze Stat gynck heruth/Jeſu entyegen/ vñ
do ſe ene ſegen/bēden ſe ene/dat he wyken wol-
de van erer grentze. eren enden :—

Marci 5. B
Luce 8. D

Marci 5. B
Luce 8. J

Dat ix. Cap.
¶ Summa.

Chriſtus maket geſunt den gychtbrökigen vnde be-
röpt Matheū/alſe ein nicht vorſmaet der ſünder gyſt
Geſunt



Euangelium.

geſuntheit der Dochter des vorordenten Synagoge regerers dem kranken wyue/vorquickynge vnde dat geſychte den twen blynden/vnd vorlöſet den ſtummen beſetenen mynſſchen.

Euan des xviij. ſon daghes nha pynxſten. Marci 2. A Luce 5. F Marci 2. B

VNde Jheſus trat jn dat ſchyp vnde voer wedder hen auer/vnd quam jn ſyne ſtadt. Vnde ſü / ſe brachten eyn eynen gychtbrökigen/de lach jm bedde/vnde Jeſus ſach an eren louen. B

Glos. Merke dat eynem ſyne ſünde/ock dorch ander lüde glouen vnde vorbyddent/vorgeuen werden

vnde ſprack to deme gychtbrokygen. Sy getröſtet ſöne/dyne ſünde ſynt dy vorgeuen. Vnde ſe etlike vth den ſchrifftgelerden/ſpreken by ſyck ſüluest/düſſe laſtert Got. Vnde do Jeſus vormerkede ere gedanken/ſprack he. Wor vmme ghedenke gy arch jn juwem herten? welker is lychter to ſeggende? Dy ſynt dyne ſünde vorgeuen edder tho ſeggende/ſtå vp vnde wandere? Vp dat gy ouerſth wethen/dat des mynſchen ſöne macht hefft/vp erden/de ſünde to vorgeuende/ ſprack he to deme gychtbrökygen/ſta vp/ nym dyn bedde/vnde ga jtho huß. Do dat volck dat ſach/entſetteden ſe ſyck/vnde pryſeden Godt/ de ſülke macht gegeuen hefft den mynſche. D

Wat ein publican ys ſi beſtu ca.5.p

Euan am dage S matthe marci 2 C Luce 5. D Oſee 6.

☞ Vnde do Jeſus van dat gynck/ſach he eynen mynſchen an der tolbanck ſyttende/de hete myt namen Matheus/vnde ſprack to em/volge my na/vnde he ſtunt vp/vnde volgede em/ B Vnde jdt begaff ſyck/do he to der tafelen ſat jn deme huſe/ſü/do quemen vele Publicanen vnde ſünders/vnde ſeten tho der taffelen myt Jeſu

Mathei. ix Fo. xv.

Jeſu/vnde ſynen jüngeren. Vnde do dat ſegen de Pharyſeer/ſpreken ſe tho ſynen jüngeren. Wor vmme edt juwe meyſter myt den Publicanen vnde ſünderen? Do dat Jeſus hörde/ſprak he to en/de geſunden bedaruen des arſtē nicht ſünder de krancken. Gat ouerſt hen vnde leret wat dat ſy/ick wil barmherticheit [vnde nicht offer] wente ick byn nicht gekamen tho ropende de gerechten/men de ſünders. D

Luther [Jck hebbe wolgefallen an derbarmherticheit vñ nicht an dē offer] gloſirt he wedder de werke anno. 24. a

[De gerechten [dat is de ſick ſüluest vor rechtferdich holden [de ſünders] dat ys de öre ſünde demödichlik bekennen [vnde nicht offer] dat is neyn offer my angename is/ſo dar neyne barmherticheit vnde leffte ys yegen den neghesten. So ys dat offer der barmhertigen vnde fromen mynſſchen ~~Gade alleyne~~ angename. Alſe dat offer Abel/Noe/Abrahe. Tobie vnde der anderen

Marci 2. D Luce 5. J

Luther [lēde dregē] vñ vorwerpe dar dorch dat lyden. anno. 23. B

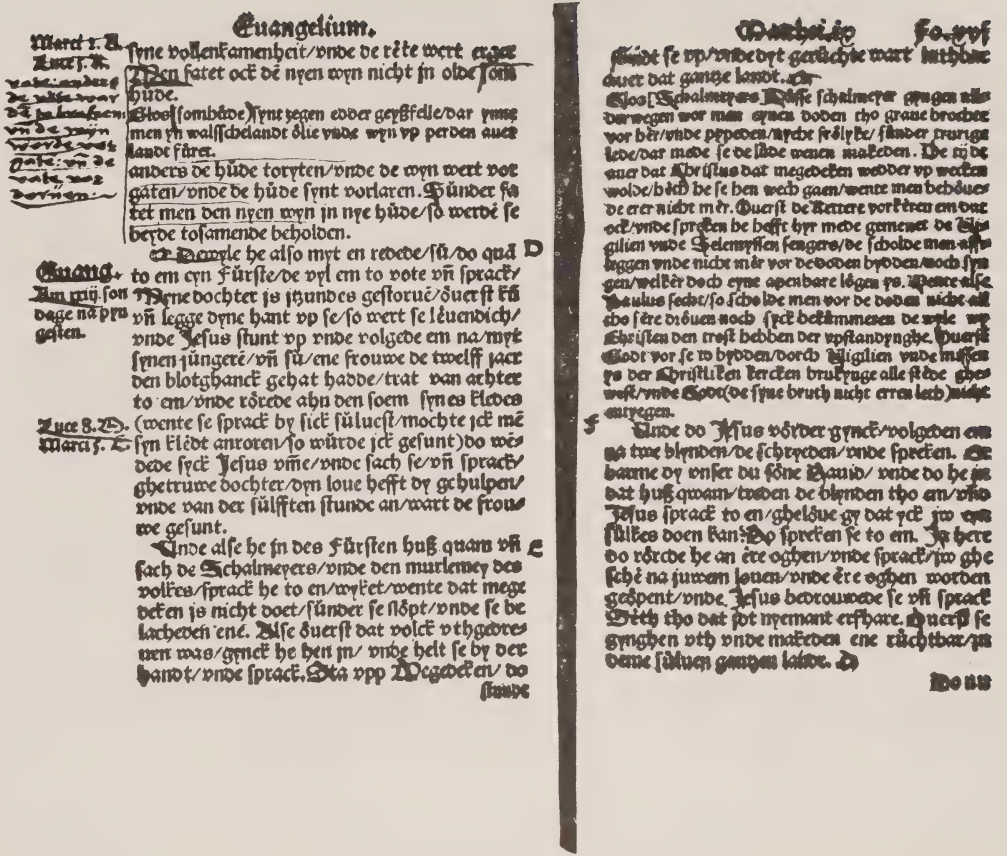
vaste:-

C Vnder des quemen to em de jüngeren Johannis vnde ſpreken. Wor vmme vaſte wy vñ de Phariſeer ſo vele/vnde dyne jüngeren vaſten nicht? Jeſus ſprack to en. Wo könnnen des brüdegames kyndere [weklagen] ſo lange de brudegam by en js? Dat wert auers de tijdt kamen/ dat de brüdegam van en ghenamen wert/ alſdenne werden ſe vaſten.

Glos (den werden ſe vaſten) Hyr merke ouerſt dat Chriſtus dat vaſtent nicht affgeſettet/ſünder ſüluen geſecht hefft/dat wy Chriſten vaſten werden nha ſynem affgange/wo de apoſtelen volgede gedan/ vñ to vorfüllinge des wordes Chriſti/de vaſteldaghe ock geſettet hebben.

Nemant lappet eyn olt kledt/myt eynem lappē van nyem wande/wente jdt nympt deme klede

ſyne ſal



Euangelium.

Marci 2. B.
Luce 5. A.

ſyne vollenkamenheit/vnde de rete wert erger
Men ſatet ock dē nyen wyn nicht jn olde ſom
hude.
Bloſſ(ombude)ſynt zegen edder geyßfelle/dar ynne
men yn walſſchelandt ölie vnde wyn vp perden auer
landt ſüret.
anders de hüde toryten/vnde de wyn wert vor
gaten/vnde de hüde ſynt vorlaren. Sünder ſa
tet men den nyen wyn jn nye hüde/ſo werdē ſe
beyde toſamende beholden.

D

Euang.
Am xxiij. ſon
dage nā pyn
geſten.

Dewyle he alſo myt en redede/ſü/do quā
to em eyn Fürſte/de vyl em to vote vñ ſprack/
Myne dochter js jtzundes geſtoruē/ouerſt kū
vñ legge dyne hant vp ſe/ſo wert ſe leuendich/
vnde Jeſus ſtunt vp vnde volgede em na/myt
ſynen jüngerē/vñ ſü/ene frouwe de twelff jaer
den blotghanck gehat hadde/trat van achter
to em/vnde rörede ahn den ſoem ſynes kledes

Luce 8. D.
Marci 5. E.

(wente ſe ſprack by ſick ſüluest/mochte jck mē
ſyn kledt anroren/ſo würde jck geſunt) do wē
dede ſyck Jeſus vm̄e/vnde ſach ſe/vñ ſprack/
ghetruwe dochter/dyn loue hefft dy gehulpen/
vnde van der ſülfften ſtunde an/wart de frou
we geſunt.

E

Vnde alſe he jn des Fürſten huß quam vñ
ſach de Schalmeyers/vnde den murlemey des
volkes/ſprack he to en/wyket/wente dat mege
deken js nicht doet/ſünder ſe ſlöpt/vnde ſe be
lachedē ene. Alſe ouerſt dat volck vthgedre
uen was/gynck he hen jn/ vnde helt ſe by der
handt/vnde ſprack. Sta vpp Megedeken/ do
ſtunde

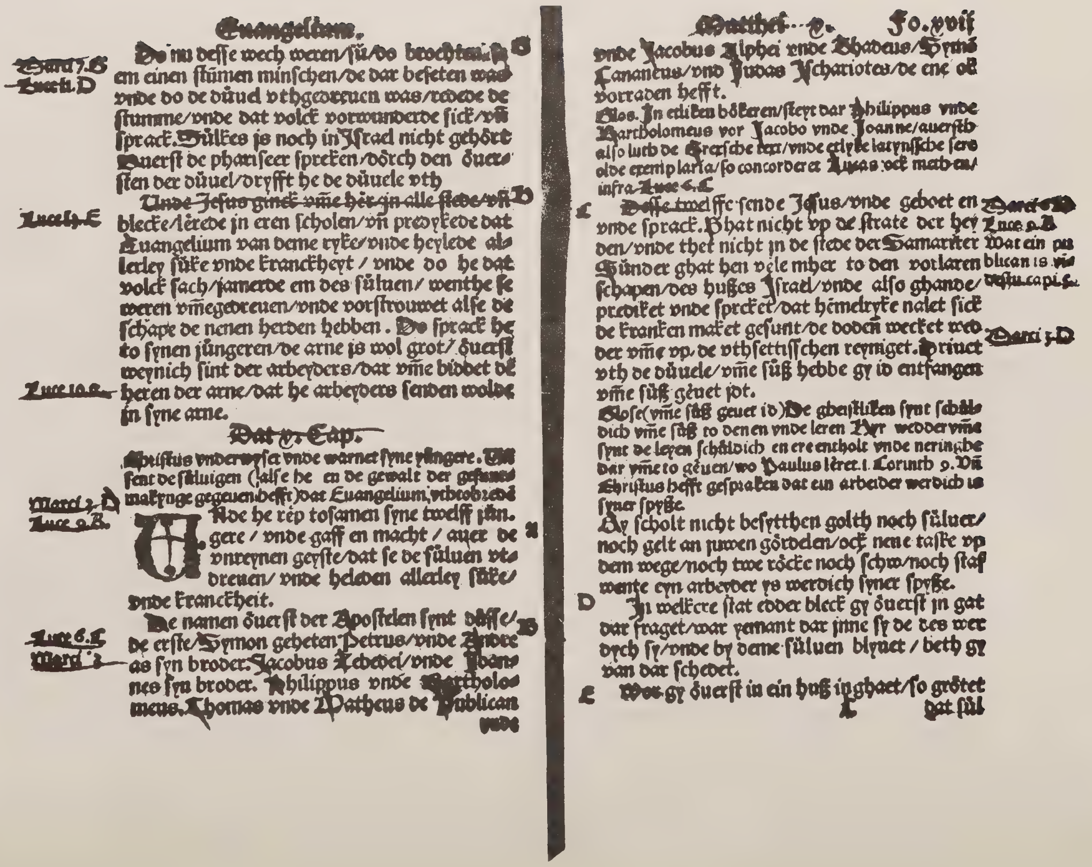
Matthei. ix. Fo. xvi

ſtundt ſe vp/vnde dyt gerüchte wart luthbar
ouer dat gantze landt.
Gloſ. [Schalmeyers] Düſſe ſchalmeyer gyngen alle
darwegen vor man eynen doden tho graue brochte
vor hēr/vnde pypeden/nycht frölyke/ſünder trurige
lede/dar mede ſe de lüde wenen makeden. De tyde
auer dat Chriſtus dat megedeken wedder vp wecken
wolde/hēt he ſe hen wech gaen/wente men behöue
de erer nicht mēr. Ouerſt de Kettere vorkeren en dat
ock/vnde ſpreken he hefft hyr mede gemenet de Vi
gilien vnde Selemyſſen ſengers/de ſcholde men aff
leggen vnde nicht mēr vor de doden bydden/noch ſyn
gen/welker doch eyne apenbare lögen ys. Wente alſe
Paulus ſecht/ſo ſcholde men vor de doden nicht all
tho ſere drouen noch ſyck bekümmeren de wyle wy
Chriſten den troſt hebben der vpſtandynghe. Ouerſt
Godt vor ſe to bydden/dorch Vigilien vnde myſſen
ys der Chriſtliken kercken brukynge alle ſtede ghe
weſt/vnde Godt (de ſyne bruth nicht erren leth) nicht
entyegen.

F

Vnde do Jeſus vörder gynck/volgeden em
na twe blynden/de ſchryeden/vnde ſpreken. Ach
barme dy vnſer du ſöne Dauid/ vnde do he jn
dat huß quam/treden de blynden tho em/vnde
Jeſus ſprack to en/ghelöue gy dat yck jw ſus
ſülkes doen kan? Do ſpreken ſe to em. Ja here
do rörede he an ere oghen/vnde ſprack/jw ghe
ſchē na juwen louen/vnde ere oghen worden
geöpent/vnde. Jeſus bedrouwede ſe vñ ſprack
Seth tho dat ſot nyemant erfhare. Ouerſt ſe
gynghen vth vnde makeden ene ruchtbar/jn
deme ſüluen gantzen lande.

Do nu



Marci 7.B Luce 11.D — B Do nu deſſe wech weren/ſü/do brochten ſe em einen ſtūmen minſchen/de dat beſeten was/ vnde do de düuel vthgedreuen was/redede de ſtumme/vnde dat volck vorwunderde ſick/vñ ſprack. Sülkes js noch in Jſrael nicht gehört. Auerſt de phariſeer ſpreken/dörch den öuerſten der düuel/dryfft he de düuele vth

Luce 4.E — D Unde Jeſus ginck vmme her jn alle ſtede vñ blecke/lērede jn eren ſcholen/vñ predykede dat Euangelium van deme ryke/vnde heylede allerley ſüke vnde kranckheyt / vnde do he dat volck ſach/jamerde em des ſüluen/ wenthe ſe weren vmmegedreuen/vnde vorſtrouwet alſe de ſchape de nenen herden hebben. Do ſprack he to ſynen jüngeren/de arne js wol grot/ auerſt weynich ſint der arbeyders/dat vmme biddet den Luce 10.A heren der arne/dat he arbeyders ſenden wolde jn ſyne arne.

Dat x. Cap.

Chriſtus vnderwyſet vnde warnet ſyne jüngere. Vñ ſent de ſüluigen (alſe he en de gewalt der geſuntmakynge gegeuen hefft) dat Euangelium vth to bredende.

Marci 3.D Luce 9.A — A Unde he rēp toſamen ſyne twelff jüngere / vnde gaff en macht / auer de vnreynen geyſte/dat ſe de ſüluen vtdreuen/ vnde heleden allerley ſüke/ vnde kranckheit.

Luce 6.E Marci 3 — B De namen öuerſt der Apoſtelen ſynt deſſe/ de erſte/Symon geheten Petrus/vnde Andreas ſyn broder. Jacobus Zebedei/vnde Joannes ſyn broder. Philippus vnde Bartholomeus. Thomas vnde Matheus de Publican vnde

vnde Jacobus Alphei vnde Thadeus/Symon Cananeus/vnd Judas Jſchariotes/de ene ock vorraden hefft.

Glos. Jn etliken bökeren/ſteyt dar Philippus vnde Bartholomeus vor Jacobo vnde Joanne/auerſt alſo ludt de Grekeſche text/vnde etlyke latynſche ſere olde exemplaria/ſo concorderet Lucas ock matheus/ infra Luce 6.E

C — Marci 6.B Luce 9.A — Deſſe twelffe ſende Jeſus/vnde gebodt en vnde ſprack. Ghat nicht vp de ſtrate der heyden/vnde thet nicht jn de ſtede der Samariter. Sünder ghat hen vele mher to den vorlaren ſchapen/des huſſes Jſrael/vnde alſo ghande/ predikent vnde ſprecket/dat hēmelryke nalet ſick de kranken maket geſunt/de doden wecket wedder vmme vp. de vthſettiſſchen reyniget. Driuet vth de düuele/vmme ſüs hebbe gy id entfangen vmme ſüs geuet idt.

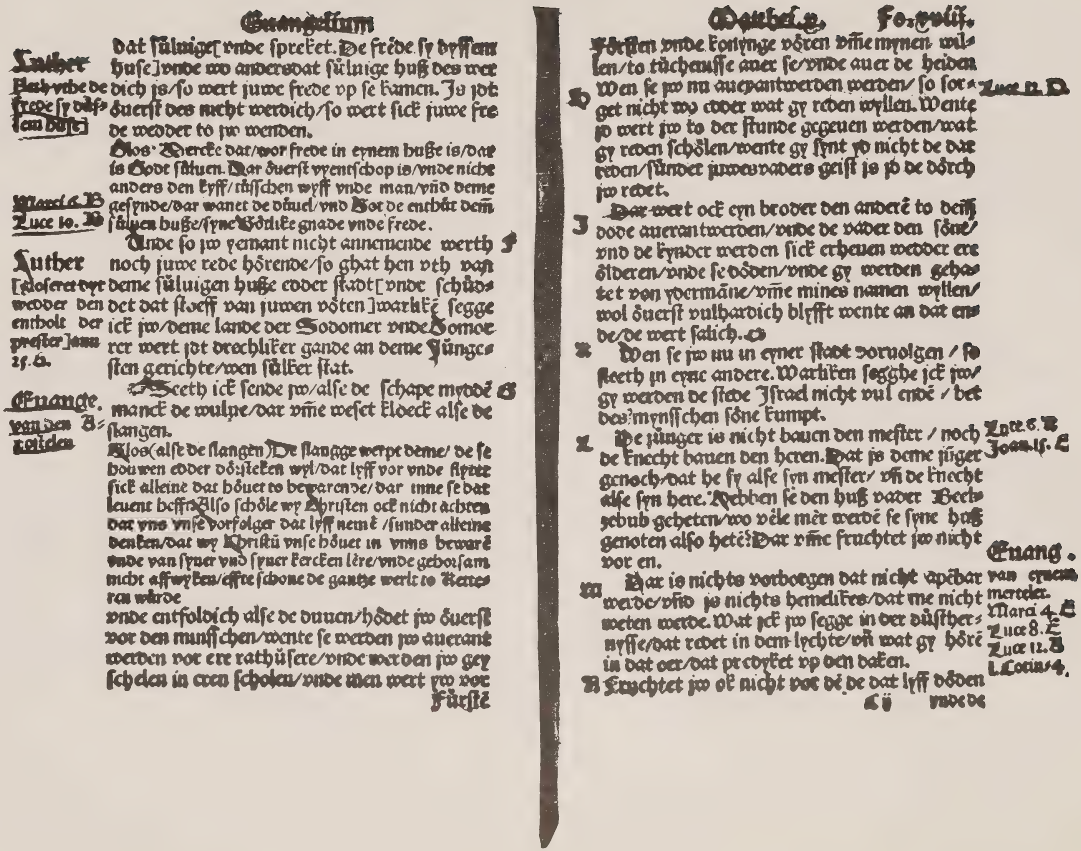
Wat ein publican is vide ſupra capi. 9. Marci 3.D

Gloſe (vmme ſüs geuet id) De gheiſtliken ſynt ſchüldich vmme ſüs to denen vnde leren. Hyr wedder vmme ſynt de leyen ſchüldich en ere entholt vnde neringhe dar vmme to geuen/wo Paulus lēret. 1. Corinth 9. Vñ Chriſtus hefft geſpraken dat ein arbeider werdich is ſyner ſpyſe.

Gy ſcholt nicht beſytthen golth noch ſüluer/ noch gelt an juwen görodelen/ock nene taſke vp dem wege/noch twe röcke noch ſchw/noch ſtaf wente eyn arbeyder ys werdich ſyner ſpyſe.

D Jn welkere ſtat edder bleck gy öuerſt jn gat dar fraget/wat yemant dar jnne ſy de des werdych ſy/vnde by deme ſüluen blyuet / beth gy van dar ſchedet.

E Wor gy öuerſt in ein huſs ingahet/ſo grötet dat ſül



Euangelium

Luther [Heb vnde de frede ſy dyſſem huſe]

dat ſüluige[vnde ſpreket. De frede ſy dyſſem huſe] vnde wo anders dat ſüluige huß des werdich is/ ſo wert juwe frede vp ſe kamen. Is jdt ouerſt des nicht werdich/ ſo wert ſick juwe frede wedder to jw wenden.

Glos: Mercke dat/ wor frede in eynem huſe is/ dar is Godt ſüluen. Dar ouerſt vyentſchop is/ vnde nicht anders den kyff/ tüſſchen wyff vnde man/ vnd deme geſynde/ dar wanet de düuel/ vnd Got de entbüt dem ſüluen huſe/ ſyne Godlike gnade vnde frede.

Marci 6. B
Luce 10. B

F Vnde ſo jw yemant nicht annemende werth noch juwe rede hörende/ ſo ghat hen vth van deme ſüluigen huſe edder ſtadt[vnde ſchüddet dat ſtoff van juwen vöten] warlikē ſegge ick jw/ deme lande der Sodomer vnde Gomorrer wert jdt drechliker gande an deme Jüngeſten gerichte/ wen ſülker ſtat.

Luther [kloſteret vyt wedder den entholt der preſter] 25. C.

G Seeth ick ſende jw/ alſe de ſchape myddē manck de wulue/ dar vmme weſet kloeck alſe de ſlangen.

Euange. van den [illegible] A

Glos (alſe de ſlangen) De ſlangge werpt deme/ de ſe houwen edder dörſteken wyl/ dat lyff vor vnde ſyttet ſick alleine dat höuet to bewarende/ dar inne ſe dat leuent hefft. Alſo ſchöle wy Chriſten ock nicht achten dat vns vnſe vorfolger dat lyff nemē/ ſunder alleine denken/ dat wy Chriſtū vnſe höuet in vns bewarē vnde van ſyner vnd ſyner kercken lère/ vnde gehorſam nicht affwyken/ effte ſchone de gantze werlt to ketteren würde

vnde entfoldich alſe de duuen/ hödet jw ouerſt vor den minſſchen/ wente ſe werden jw auerantwerden vor ere rathhüſere/ vnde werden jw geyſchelen in eren ſcholen/ vnde men wert jw vor

Fürſtē

Matthei. x. Fo. xviij.

Förſten vnde Konynge vören vmme mynen willen/ to tüchenuſſe auer ſe/ vnde auer de heiden.

H Wen ſe jw nu auerantwerden werden/ ſo ſorget nicht wo edder wat gy reden wyllen. Wente jw wert jw to der ſtunde gegeuen werden/ wat gy reden ſchölen/ wente gy ſynt jo nicht de dar reden/ ſunder juwes vaders geiſt is jd de dörch jw redet. Luce 12. D

J Dat wert ock eyn broder den anderē to dem dode auerantwerden/ vnde de vader den ſöne/ vnd de kynder werden ſick erheuen wedder ere ölderen/ vnde ſe döden/ vnde gy werden gehatet von yderman/ vmme mines namen wyllen/ wol ouerſt vulhardich blyfft wente an dat ende/ de wert ſalich.

K Wen ſe jw nu in eyner ſtadt vorvolgen/ ſo fleeth jn eyne andere. Warliken ſegghe jck jw/ gy werden de ſtede Jſrael nicht vul endē/ bet des mynſſchen ſöne kumpt.

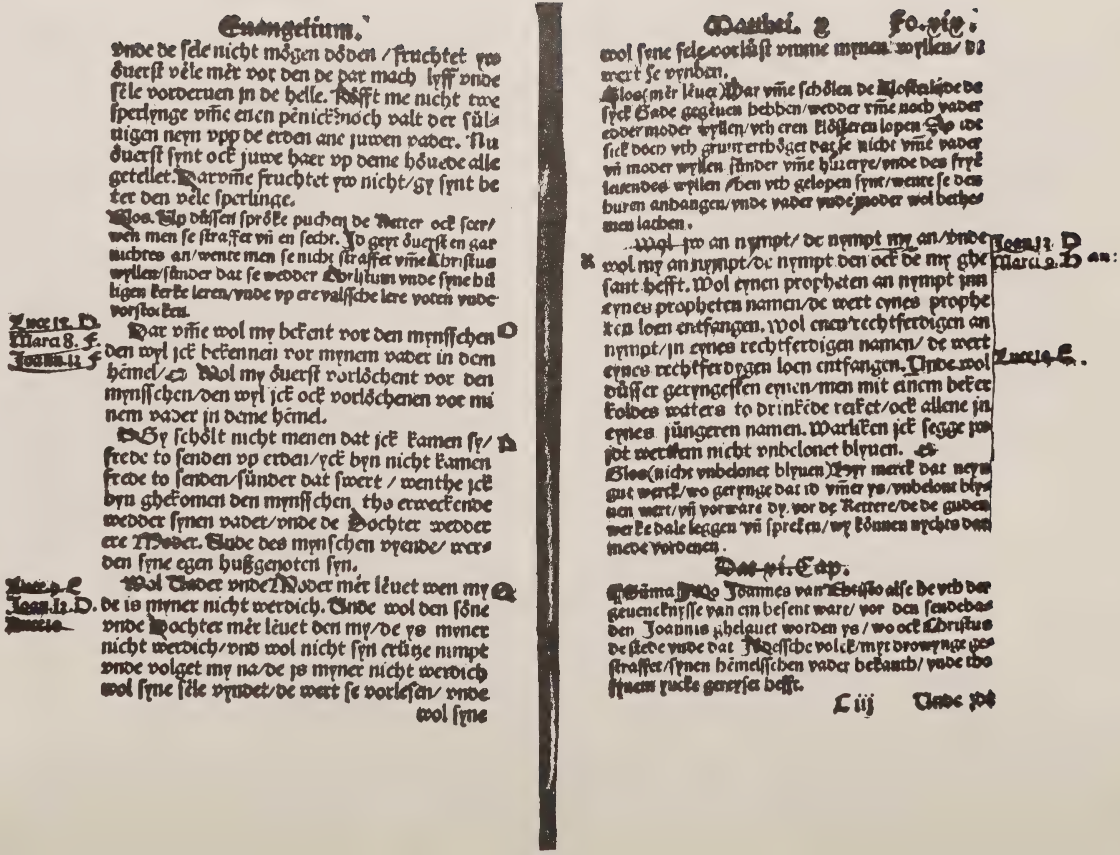
L De jünger is nicht bauen den meſter/ noch de knecht bauen den heren. Dat js deme jüger genoch/ dat he ſy alſe ſyn meſter/ vnd de knecht alſe ſyn here. Hebben ſe den huß vader Beelzebub geheten/ wo vèle mèr werdē ſe ſyne huß genoten alſo hetē? Dar vmme fruchtet jw nicht vor en. Luce 6. F Joan. 15. C

M Dat is nichts vorborgen dat nicht apēbar werde/ vnd jo nichts hemelikes/ dat me nicht weten werde. Wat jck jw ſegge in der düſterniſſe/ dat redet in dem lychte/ vnd wat gy hörē in dat oer/ dat predyket vp den daken.

Euang. van eynem merteler. Marci 4. C Luce 8. C Luce 12. A 1. Corin. 4.

N Fruchtet jw ok nicht vor dē de dat lyff döden

C ij vnde de



Euangelium.

Vnde de ſele nicht mögen döden / fruchtet yw ouerſt vele mer vor den de dat mach lyff vnde ſele vorderuen jn de helle. Köfft me nicht twe ſperlynge vmme enen penick? noch valt der ſülnigen neyn vpp de erden ane juwen vader. Nu ouerſt ſynt ock juwe haer vp deme höuede alle getellet. Darvmme fruchtet yw nicht / gy ſynt beter den vele ſperlinge.

Gloſ. Up düſſen ſpröke puchen de Ketter ock ſeer / wen men ſe ſtraffet vñ en ſecht. Jd geyt ouerſt en gar nichtes an / wente men ſe nicht ſtraffet vmme Chriſtus wyllen / ſünder dat ſe wedder Chriſtum vnde ſyne hilligen kerke leren / vnde vp ere valſſche lere voten vnde vorſtocken.

Luce 12. D. Marci 8. F. [illegible] Dat vmme wol my bekent vor den mynſſchen den wyl jck bekennen vor mynem vader in dem hemel / Wol my ouerſt vorlöchent vor den mynſſchen / den wyl jck ock vorlöchenen vor minem vader jn deme hemel. D

Gy ſcholt nicht menen dat jck kamen ſy / frede to ſenden vp erden / yck byn nicht kamen frede to ſenden / ſünder dat ſwert / wenthe jck byn ghekomen den mynſſchen tho erweckende wedder ſynen vader / vnde de Dochter wedder ere Moder. Unde des mynſchen vyende / werden ſyne egen huſsgenoten ſyn. E

Luce 14. E Joan. 12. D. [illegible] Wol Vader vnde Moder mer leuet wen my de is myner nicht werdich. Unde wol den ſöne vnde Dochter mer leuet den my / de ys myner nicht werdich / vnd wol nicht ſyn crütze nimpt vnde volget my na / de js myner nicht werdich wol ſyne ſele vyndet / de wert ſe vorleſen / vnde F

wol ſyne

Matthei. X   Fo. [illegible]

wol ſyne ſele vorlüſt vmme mynen wyllen / de wert ſe vynden.

Gloſ. (mer leuet) Dar vmme ſcholen de Kloſterlüde de ſyck Gade gegeuen hebben / wedder vmme noch vader edder moder wyllen / vth eren klöſteren lopen. So we ſick doch vth grunt erthöget dat ſe nicht vmme vader vñ moder wyllen / ſünder vmme huerye / vnde des fryen leuendes wyllen / ſyn vth gelopen ſynt / wente ſe den buren anhangen / vnde vader vnde moder wol bethemen lachen.

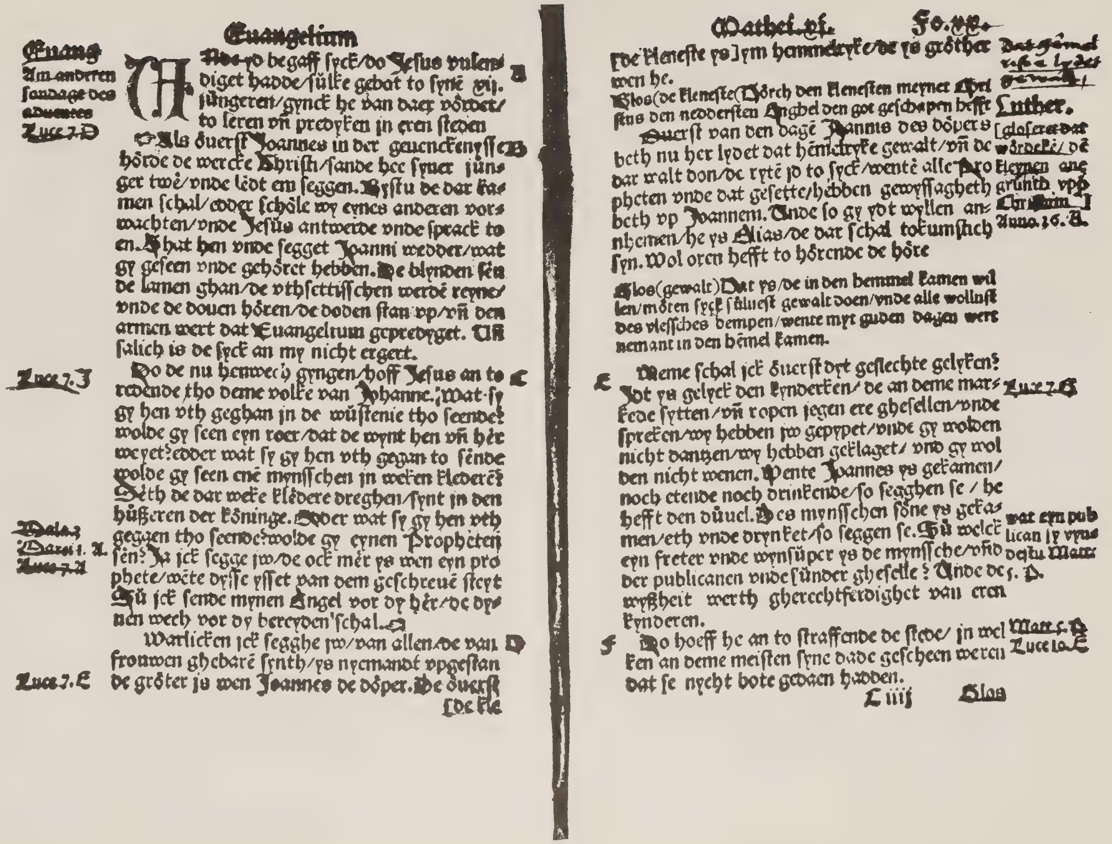
Wol yw an nympt / de nympt my an / vnde wol my an nympt / de nympt den ock de my geſant hefft. Wol eynen propheten an nympt jnn eynes propheten namen / de wert eynes propheten loen entfangen. Wol enen rechtferdigen an nympt / jn eynes rechtferdigen namen / de wert eynes rechtferdygen loen entfangen. Unde wol düſſer geryngeſten eynen / men mit eynem beker koldes waters to drinkende reket / ock allene jn eynes jüngeren namen. Warliken jck ſegge yw / jdt wert ſik nicht vnbelonet blyuen. Joan. 13. D Marci 9. D an: Luce 10. C.

Gloſ. (nicht vnbelonet blyuen) Hyr merck dat neyn gut werck / wo geringe dat id ymmer ys / vnbelonet blyuen wert / vñ vorware dy vor de Kettere / de de guden werke dale leggen vñ ſpreken / wy können nychts dar mede vordenen.

Dat xi. Cap.

Summa. Wo Joannes van Chriſto alſe he vth der geuencknyſſe van em beſent ware / vor den ſendeboden Joannis ghelauet worden ys / wo ock Chriſtus de ſtede vnde dat Jödeſſche volck / myt drowynge geſtraffet / ſynen hemelſſchen vader bekanth / vnde tho ſynem jocke geeyſſet hefft.

C iij   Unde jck



Euangelium

Euang
Am anderen ſondage des aduentes
Luce 7.D

Nu yd begaff ſyck/ do Jeſus vulendiget hadde/ ſülke gebot to ſynẽ xij. jüngeren/ gynck he van daer vörder/ to leren vñ predyken jn eren ſteden A

☞ Als ouerſt Joannes in der geuenckenyſſe hörde de wercke Chriſti/ ſande hee ſyner jünger twẽ/ vnde lėdt em ſeggen. Byſtu de dat kamen ſchal/ edder ſchöle wy eynes anderen vorwachten/ vnde Jeſus antwerde vnde ſprack to en. Ghat hen vnde ſegget Joanni wedder/ wat gy geſeen vnde gehöret hebben. De blynden ſeen/ de lamen ghan/ de vthſettiſſchen werdẽ reyne/ vnde de douen hören/ de doden ſtan vp/ vñ den armen wert dat Euangelium gepredyget. Vñ ſalich is de ſyck an my nicht ergert. B

Luce 7.J

Do de nu henwech gyngen/ hoff Jeſus an to redende tho deme volke van Johanne. Wat ſy gy hen vth geghan in de wüſtenie tho ſeende? wolde gy ſeen eyn roer/ dat de wynt hen vñ hēr weyet? edder wat ſy gy hen vth gegan to ſeende? wolde gy ſeen enẽ mynſſchen in weken kledere? Seth de dar weke klėdere dreghen/ ſynt jn den hüſeren der Köninge. Edder wat ſy gy hen vth gegaen tho ſeende? wolde gy eynen Propheten ſeen? Ja ick ſegge jw/ de ock mēr ys wen eyn prophete/ wente dyſſe yſſet van dem geſchreuẽ ſteyt Sü ick ſende mynen Angel vor dy hēr/ de dynen wech vor dy bereyden ſchal. C

Mala 3
Marci 1. A
Luce 7.A

Warlicken ick ſegghe jw/ van allen/ de van frouwen ghebarẽ ſynth/ ys nyemandt vpgeſtan de gröter ys wen Joannes de döper. De ouerſt [de kle- D

Luce 7.E

Mathei. xi. Fo. xv.

neſte ys]ym hemmelryke/ de ys gröther wen he.

Glos (de kleneſte) Dörch den kleneſten meynet Chriſtus den nedderſten Anghel den got geſchapen hefft.

Ouerſt van den dagẽ Joannis des döpers beth nu her lydet dat hēmelryke gewalt/ vñ de dat walt don/ de rytẽ jo to ſyck/ wentẽ alle Propheten vnde dat geſette/ hebben gewyſſagheth beth vp Joannem. Vnde ſo gy yot wyllen annhemen/ he ys Elias/ de dat ſchal tokumſtich ſyn. Wol oren hefft to hörende de höre

Dat hēmelryke lydet gewalt.
Luther. [gloſeret dat wördekē/ de kleynen ane grunth vpp Chriſtum.]
Luce.16.A

Glos (gewalt) Dat ys/ de in den hemmel kamen willen/ möten ſyck ſülueſt gewalt doen/ vnde alle wolluſt des vleſſches dempen/ wente myt guden dagen wert nemant in den hēmel kamen.

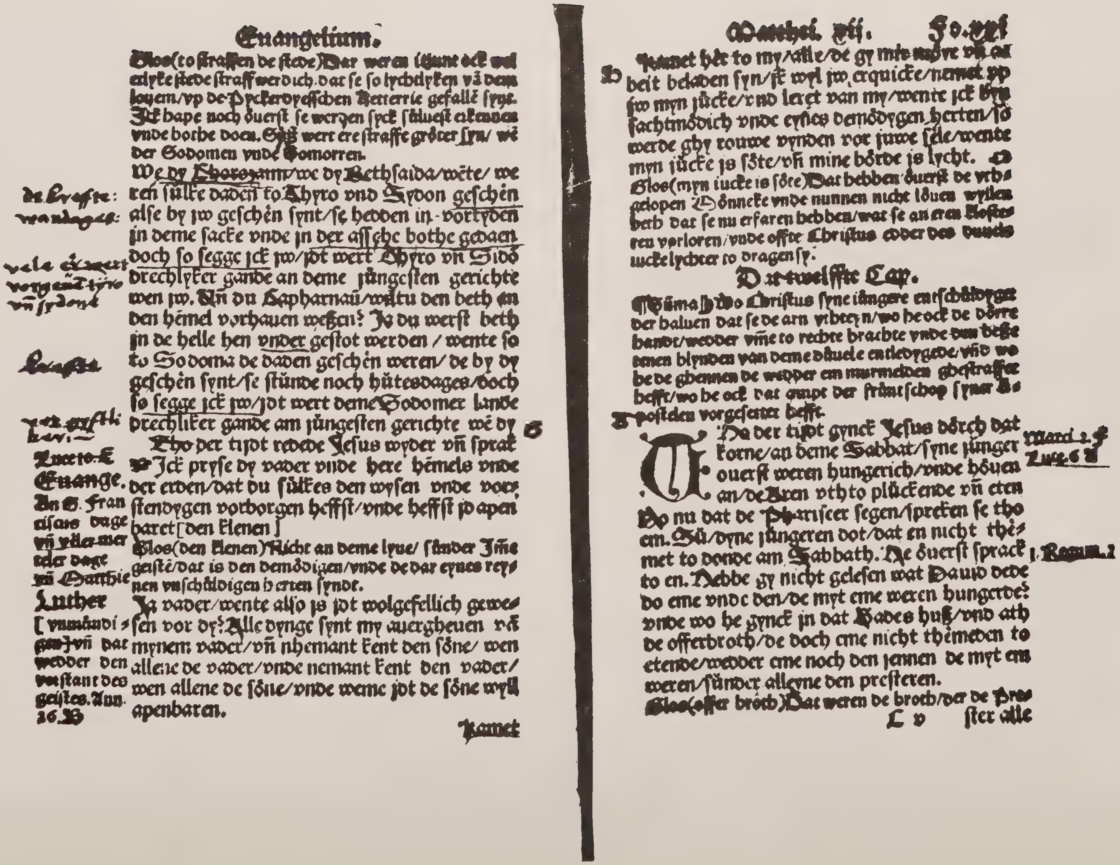
E Weme ſchal ick ouerſt dyt geſlechte gelyken? Jdt ys gelyck den kynderken/ de an deme marckede ſytten/ vñ ropen jegen ere gheſellen/ vnde ſpreken/ wy hebben jw gepypet/ vnde gy wolden nicht dantzen/ wy hebben geklaget/ vnd gy wolden nicht wenen. Wente Joannes ys gekamen/ noch etende noch drinkende/ ſo ſegghen ſe/ he hefft den düuel. Des mynſſchen ſöne ys gekamen/ eth vnde drynket/ ſo ſeggen ſe. Sü welck eyn freter vnde wynſüper ys de mynſſche/ vñ der publicanen vnde ſünder gheſelle? Vnde de wyſheit werth gherechtferdighet van eren kynderen.

Luce 7.G
wat eyn publican ſy vyndeſtu Matt. 5. D.

F Do hoeff he an to ſtraffende de ſtede/ jn welken an deme meiſten ſyne dade geſcheen weren dat ſe nycht bote gedaen hadden.

Matt. 5. D
Luce 10. E

L iiij Glos



Euangelium.

Gloſ(to ſtraffen de ſtede)Dar weren ſÿnt ock vel
alyke ſtede ſtraffwerdich. dat ſe ſo lychtlyken vā dem
loyen/vp de Pyckerdyeſſchen Ketterie gefallē ſynt.
Ick hape noch ouerſt ſe werden ſyck ſüluest erkennen
vnde bothe doen. Edder wert ere ſtraffe gröter ſyn/ wē
der Sodomen vnde Gomorren.
We dy Chorozaim/we dy Bethſaida/wēte/ we
ren ſülke daden to Thyro vnd Sydon geſchēn
alſe by jw geſchēn ſynt/ſe hedden in-vortyden
jn deme ſacke vnde jn der aſſche bothe gedaen
doch ſo ſegge jck jw/jdt wert Thyro vn̄ Sidō
drechlyker gande an deme jüngeſten gerichte
wen jw. Vn̄ du Capharnaū/wiltu den beth an
den hēmel vorhauen weſen? Ja du werſt beth
jn de helle hen vnder geſtot werden / wente ſo
to Sodoma de daden geſchēn weren/ de by dy
geſchēn ſynt/ſe ſtünde noch hütesdages/doch
ſo ſegge jck jw/jdt wert deme Sodomer lande
drechliker gande am jüngeſten gerichte wē dy
Tho der tijdt redede Jeſus wyder vn̄ ſprak
Jck pryſe dy vader vnde here hēmels vnde
der erden/dat du ſülkes den wyſen vnde vor-
ſtendygen vorborgen heffſt/vnde heffſt jdt apen
baret [den klenen]
Gloſ(den klenen)Nicht an deme lyue/ ſünder Jm̄e
geiſtē/dat is den demödigen/vnde de dar eynes rey-
nen vnſchüldigen herten ſynde.
Ja vader/wente alſo js jdt wolgefellich gewe-
ſen vor dy. Alle dynge ſynt my auergheuen vā
mynem vader/vn̄ nhemant kent den ſöne/ wen
allene de vader/vnde nemant kent den vader/
wen allene de ſöne/vnde weme jdt de ſöne wyll
apenbaren.

Kamet

de krefte:
wandages:

Lucę 10. E
Euange.
An S. Fran
ciſcus dage
vn̄ ...
der dage
vn̄ Matthie
Luther
[vnmündi-
gen] vn̄ dat
wedder den
verſtant des
geiſtes. Ann.
26. B

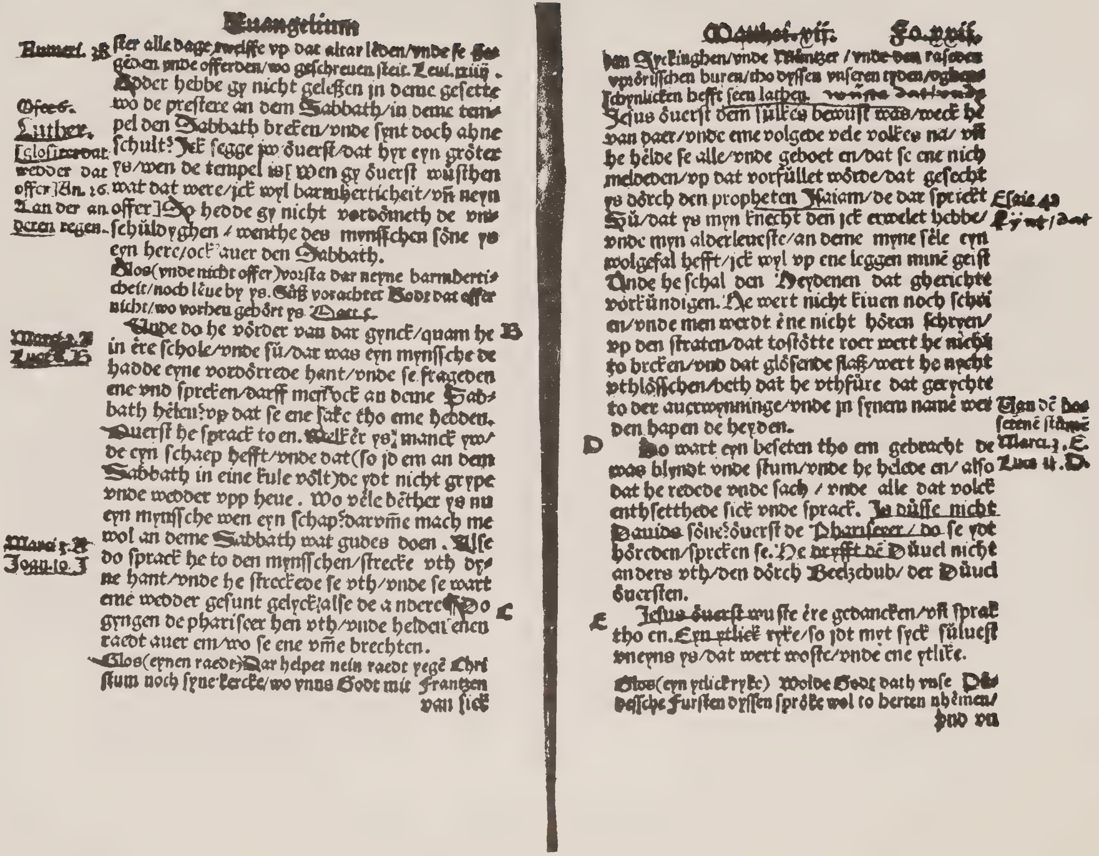
Matthei. xij. Fo. xxj

Kamet her to my/alle/de gy mit möye vn̄ ar
beit beladen ſyn/jck wyl jw erquicke/nemet vp
jw myn jücke/vnd leret van my/wente jck byn
ſachtmödich vnde eynes demödygen herten/ſo
werde ghy rouwe vynden vor juwe ſele/wente
myn jücke js ſöte/vn̄ mine bördē is lycht. O
Gloſ(myn iucke is ſöte)Dat hebben ouerſt de vth-
gelopen Mönneke vnde nunnen nicht löuen wyllen
beth dat ſe nu erfaren hebben/wat ſe an eren kloſte-
ren vorloren/vnde offte Chriſtus edder des duuels
iucke lychter to dragen ſy.

Dat twelffte Cap.

Summa) Do Chriſtus ſyne jüngere entſchüldyget
der bauen dat ſe de arn vthretzn/wo he ock de dorre
handt/wedder vmme to rechte brachte vnde den beſſe-
tenen blynden van deme düuele entledygede/vnd wo
he de ghennen de wedder em murmelden gheſtraffet
hefft/wo he ock dat ampt der fründtſchop ſyner A-
poſtelen vorgeſettet hefft.
Tho der tijdt gynck Jeſus dörch dat
korne/an deme Sabbat/ſyne jünger
ouerſt weren hungerich/vnde höuen
an/de Aren vthto plückende vn̄ eten
Do nu dat de Phariſeer ſegen/ſpreken ſe tho
em. Sü/dyne jüngeren dot/dat en nicht thē-
met to donde am Sabbath. He ouerſt ſprack
to en. Hebbe gy nicht geleſen wat Dauid dede
do eme vnde den/de myt eme weren hungerde?
vnde wo he gynck jn dat Gades huß/vnd ath
de offerbroth/de doch eme nicht thēmeden to
etende/wedder eme noch den jennen de myt em
weren/ſünder allene den preſteren.
Gloſ(offer broth)Dat weren de broth/der de Pre-
L v ſter alle

Marci 2. F
Luce 6 A
1. Regum. 2



Euangelium

Numeri. 28 ſter alle dage/welcke vp dat altar lêden/vnde ſe [illegible]
gêden vnde offerden/wo geſchreuen ſteit. Leui. xxiiij.
Edder hebbe gy nicht geleſſen jn deme geſette
Oſee 6. wo de preſtere an dem Sabbath/in deme tem-
Luther. pel den Sabbath breken/vnde ſynt doch ahne
[gloſiert dat ſchult? Jck ſegge jw öuerſt/dat hyr eyn gröter
wedder dat ys/wen de tempel ys[Wen gy öuerſt wüſthen
offer]An. 26. wat dat were/jck wyl barmhertichheit/vñ neyn
An der an- offer] So hedde gy nicht vordömeth de vn-
deren regen- ſchüldyghen / wenthe des mynſſchen ſöne ys
eyn here/ock auer den Sabbath.

Glos(vnde nicht offer) vorſta dar neyne barmherti-
cheit/noch lêue by ys. Suſt vorachtet Godt dat offer
nicht/wo vorheu gehört ys. Matt. 5.

Marci 3. A Unde do he vörder van dat gynck/quam he B
Luce 6. B in ere ſchole/vnde ſü/dat was eyn mynſſche de
hadde eyne vordörrede hant/vnde ſe frageden
ene vnd ſpreken/darff men ock an deme Sab-
bath hêlen? vp dat ſe ene ſake tho eme hedden.
Ouerſt he ſprack to en. Welker ys/ manck yw/
de eyn ſchaep hefft/vnde dat(ſo jd em an dem
Sabbath in eine kule vôlt) de yot nicht grype
vnde wedder vpp heue. Wo vêle bêther ys nu
eyn mynſſche wen eyn ſchap? darvmme mach me
Marci 3. B wol an deme Sabbath wat gudes doen. Alſe
Joan. 10. J do ſprack he to den mynſſchen/ſtrecke vth dy-
ne hant/vnde he ſtreckede ſe vth/vnde ſe wart
eme wedder geſunt gelyck/alſe de andere. Do C
gyngen de phariſeer hen vth/vnde helden eneu
raedt auer em/wo ſe ene vmme brechten.

Glos(eynen raedt) Dar helpet nein raedt yegē Chri-
ſtum noch ſyne kercke/wo vnns Godt mit Frantzen
van ſick

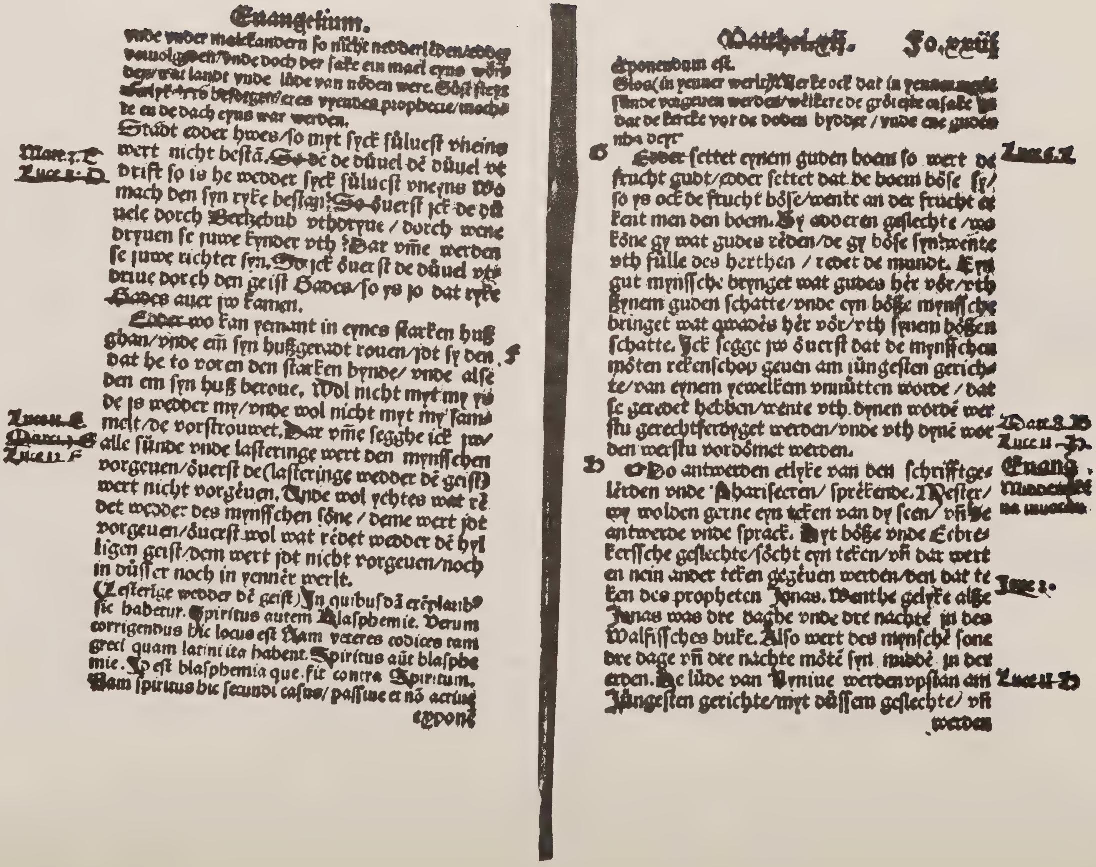
Matthei. xij. Fo. xxiij.

den Syckinghen/vnde Müntzer / vnde den raſenden
vpröriſchen buren/tho dyſſen vnſeren tyden/ogenſ-
ſchynlicken hefft ſeen lathen. ~~[illegible]~~
Jeſus öuerſt dem ſulkes bewuſt was/weck he
van daer/vnde eme volgede vele volkes na/ vñ
he hêlde ſe alle/vnde geboet en/dat ſe ene nicht
meldeden/vp dat vorfüllet wörde/dat geſecht
ys dörch den propheten Jſaiam/de dat ſpreckt Eſaie 42
Sü/dat ys myn knecht den jck erwelet hebbe/ Kyndt/dat
vnde myn alderleueſte/an deme myne ſêle eyn
wolgefal hefft/jck wyl vp ene leggen minē geiſt
Unde he ſchal den Heydenen dat gherichte
vorkündigen. He wert nicht kiuen noch ſchri-
en/vnde men werdt ene nicht hören ſchryen/
vp den ſtraten/dat toſtötte roer wert he nicht
to breken/vnd dat glöſende flaß/wert he nicht
vthlöſſchen/beth dat he vthfüre dat gerychte
to der auerwynninge/vnde jn ſynem namē wer- Tegen dē hoe-
den hapen de heyden. ſeenē ſtāme

D Do wart eyn beſeten tho em gebracht de Marci 3. E
was blyndt vnde ſtum/vnde he helede en/ alſo Luce 11. D
dat he redede vnde ſach / vnde alle dat volck
enthſetthede ſick vnde ſprack. Js düſſe nicht
Dauids ſöne? öuerſt de Phariſeer / do ſe yot
hörceden/ſpreken ſe. He dryfft dē Düuel nicht
anders vth/den dörch Beelzebub/ der Düuel
öuerſten.

E Jeſus öuerſt wuſte ere gedancken/vñ ſprak
tho en. Eyn ytlick ryke/ſo jdt myt ſyck ſüluest
vneyns ys/dat wert woſte/vnde ene ytlike.

Glos(eyn ytlick ryke) Wolde Godt dath vnſe Du-
deſche Furſten dyſſen ſpröke wol to herten nhêmen/
vnd vu-



Euangelium.

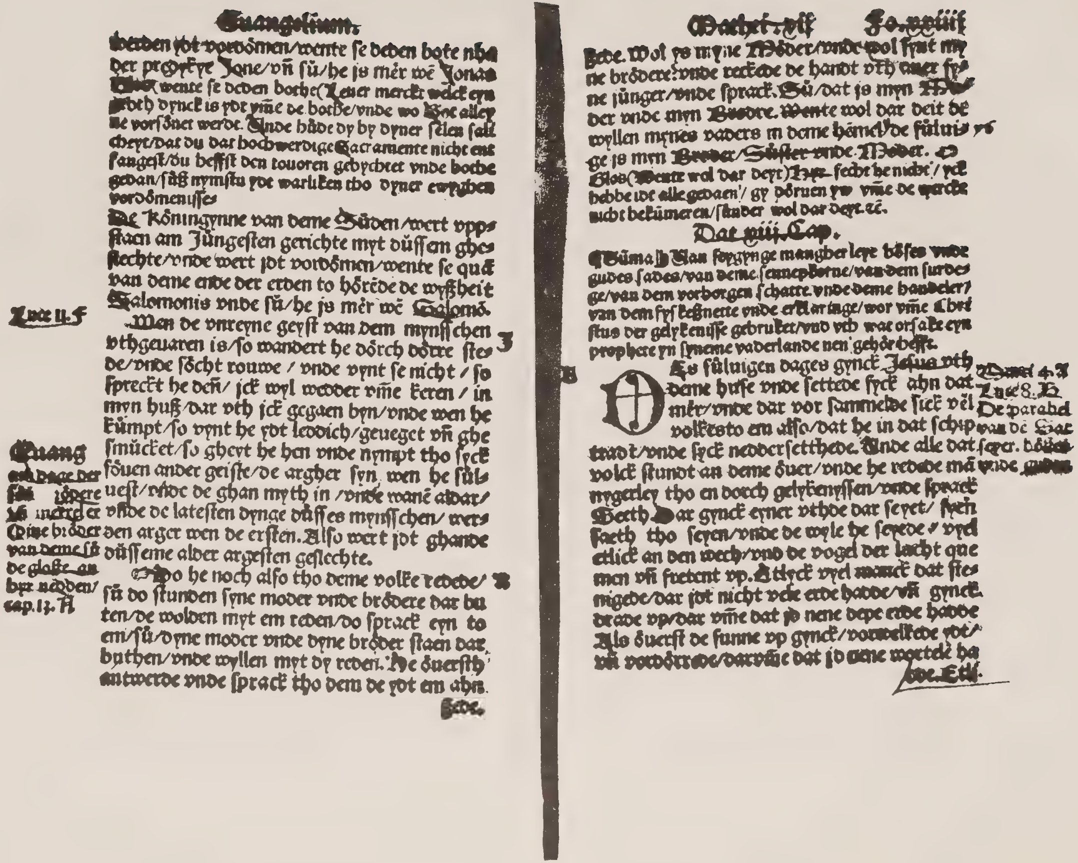
vnde vnder malckandern ſo nicht wedderſtȧen/wedder
vouolgheden/vnde doch der ſake ein mael eyns worden
were dat landt vnde lüde van nöden were. Gode ſteyt
[illegible] beſorgen/eres vyendes prophecie/mochte
de en de dach eyns war werden.
Stadt edder hwes/ſo myt ſyck ſülueſt vneins
wert nicht beſtā. So de de düuel dē düuel vt
driſt ſo is he wedder ſyck ſülueſt vneyns wo
mach den ſyn ryke beſtan? So ouerſt ick de dü
uele dorch Beelzebub vthdryue / dorch wene
dryuen ſe juwe kynder vth? Dar vm̄e werden
ſe juwe richter ſyn. So ick ouerſt de düuel vth
driue dorch den geiſt Gades/ſo ys jo dat ryke
Gades auer jw kamen.
Edder wo kan yemant in eynes ſtarken huß
ghan/vnde em ſyn hußgeradt rouen/idt ſy den
dat he to voren den ſtarken bynde/ vnde alſe
den em ſyn huß beroue. Wol nicht myt my ys
de is wedder my/vnde wol nicht myt my ſam
melt/de vorſtrouwet. Dar vm̄e ſegghe ick jw
alle ſünde vnde laſteringe wert den mynſſchen
vorgeuen/ouerſt de (laſteringe wedder dē geiſt)
wert nicht vorgeuen. Vnde wol ychtes wat rē
det wedder des mynſſchen ſöne / deme wert idt
vorgeuen/ouerſt wol wat rēdet wedder dē hyl
ligen geiſt/dem wert idt nicht vorgeuen/noch
in düſſer noch in yennēr werlt.
(Leſterige wedder dē geiſt) In quibuſdā exēplarib9
ſic habetur. Spiritus autem Blaſphemie. Verum
corrigendus hic locus eſt. Nam veteres codices tam
greci quam latini ita habent. Spiritus aūt blaſphe
mie. Id eſt blaſphemia que fit contra Spiritum.
Nam ſpiritus hic ſecundi caſus/ paſſiue et nō actiue
exponē

Marc. 3. C
Luce 11. D
F
Luce 11. E
Marc. 3. G
Luce 12. F

Matthei. xij. Fo. xxiiij

exponendum eſt.
Glos (in yenner werlt) Merke ock dat in yenner werlt
ſünde vorgeuen werden/welkere de gröteſte orſake ys
dat de kercke vor de doden byddet / vnde ere gude
nha dept.
G Edder ſettet eynen guden boem ſo wert de
frucht gudt/edder ſettet dat de boem böſe ſy/
ſo ys ock de frucht böſe/wente an der frucht er
kent men den boem. Gy adderen geſlechte / wo
köne gy wat gudes rēden/de gy böſe ſyn? wente
vth fülle des herthen / redet de mundt. Eyn
gut mynſſche brynget wat gudes hēr vör/vth
ſynem guden ſchatte/vnde eyn böſſe mynſſche
bringet wat quadēs hēr vör/vth ſynem böſſen
ſchatte. Ick ſegge jw ouerſt dat de mynſſchen
möten rekenſchop geuen am jüngeſten gerich
te/van eynem yewelkem vnnütten worde / dat
ſe geredet hebben/wente vth dynen wordē wer
ſtu gerechtferdyget werden/vnde vth dynē wor
den werſtu vordömet werden.
H Do antwerden etlyke van den ſchrifftge
lērden vnde Phariſeeren/ ſprēkende. Meſter/
wy wolden gerne eyn teken van dy ſeen/ vn̄ he
antwerde vnde ſprack. Dyt böſſe vnde Ebre
kerſſche geſlechte/ſöcht eyn teken/vn̄ dat wert
em nein ander teken gegēuen werden/den dat te
ken des propheten Jonas. Wente gelyke alſe
Jonas was dre daghe vnde dre nachte in des
Walfiſſches buke. Alſo wert des mynſchē ſone
dre dage vn̄ dre nachte mötē ſyn middē in der
erden. De lüde van Nyniue werden vpſtan am
Jüngeſten gerichte/myt düſſem geſlechte/ vn̄
werden

Luce 6. [illegible]
Mat. 8. B
Luce 11. D
Euang. [illegible]
Jone 2.
Luce 11. D



Euangelium.

werden ydt vordömen/wente ſe deden bote nha
der predyke Jone/vñ ſü/he iſ mer wẽ Jonas
[illegible] wente ſe deden bothe(Leuer merck welck eyn
groth dynck is ydt vmme de bothe/vnde wo ſwar alley
ne vorſönet werde. Vnde höde dy by dyner ſelen ſali
cheyt/dat du dat hochwerdige Sacramente nicht ent
fangeſt/du heffſt den touoren gebychtet vnde bothe
gedan/ſüs nymſtu ydt warliken tho dyner ewyghen
vordömenuſſe

Luce 11. F

De Köningynne van deme Süden/wert vpp-
ſtaen am Jüngeſten gerichte myt düſſem ghe-
ſlechte/vnde wert jdt vordömen/wente ſe quã
van deme ende der erden to hörede de wyßheit
Salomonis vnde ſü/he iſ mer wẽ Salomõ.

3 Men de vnreyne geyſt van dem mynſſchen
vthgeuaren is/ſo wandert he dörch dörre ſte-
de/vnde ſöcht rouwe / vnde vynt ſe nicht / ſo
ſpreckt he denn/ ick wyl wedder vmme keren / in
myn huß/dar vth ick gegaen byn/vnde wen he
kümpt/ſo vynt he ydt leddich/geueget vñ ghe-
ſmücket/ſo ghevt he hen vnde nympt tho ſyck
ſöuen ander geiſte/de argher ſyn wen he ſül-
ueſt/vnde de ghan myth in /vnde wanẽ aldar/
vnde de lateſten dynge düſſes mynſſchen/ wer-
den arger wen de erſten. Alſo wert jdt ghande
düſſeme alder argeſten geſlechte.

Euang am dage der [illegible] [illegible] merckeer Eyne broder van deme ſõ de gloſſe an hyr nedden/ cap. 12. A

B ☞Do he noch alſo tho deme volke redede/
ſü do ſtunden ſyne moder vnde brödere dar bu-
ten/de wolden myt em reden/do ſprack eyn to
em/ſü/dyne moder vnde dyne bröder ſtaen dar
buthen/vnde wyllen myt dy reden. He auerſth
antwerde vnde ſprack tho dem de ydt em ahn-

ſede.

Mathei. xii. Fo. xxviii

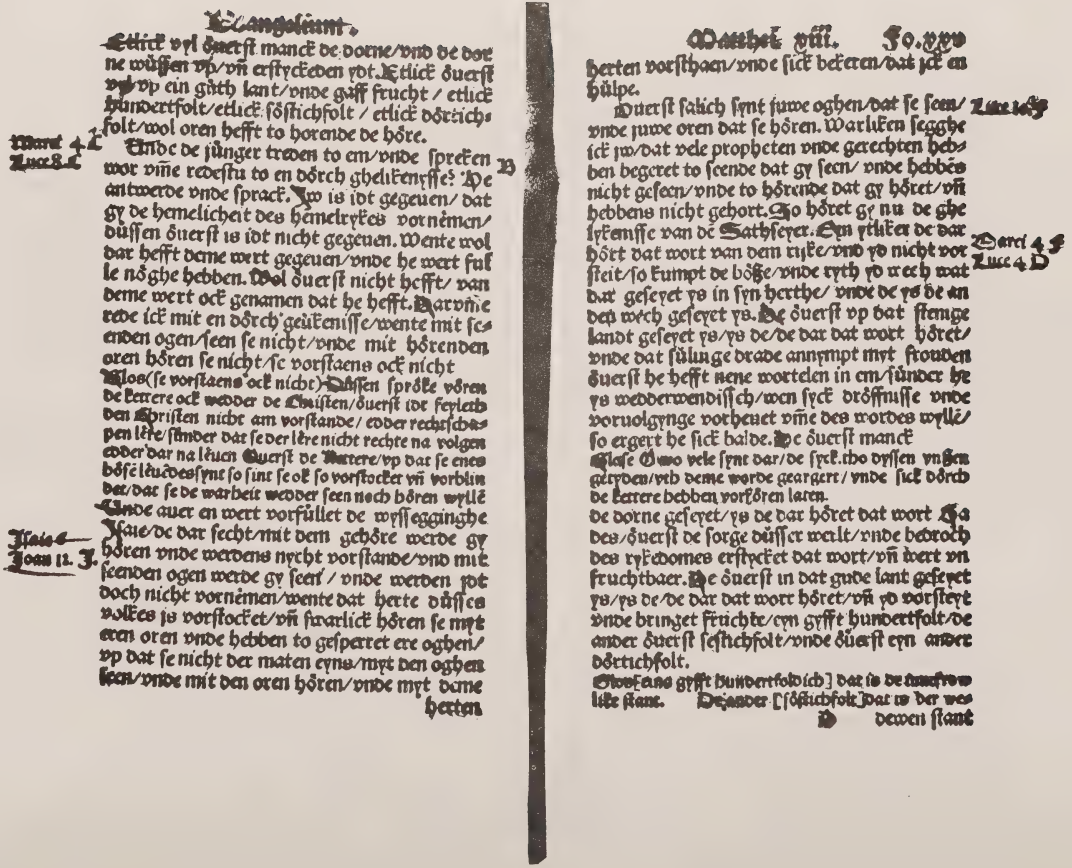
ſede. Wol ys myne Möder/vnde wol ſynt my-
ne brödere? vnde reckede de handt vth auer ſy-
ne jünger/vnde ſprack. Sü/dat is myn Mö-
der vnde myn Brödere. Wente wol dar deit de
wyllen myneſ vaders in deme hemel/de ſülui-
ge is myn Broder/Süſter vnde Moder. ☞
Gloſ(Wente wol dar deyt) Hyr ſecht he nicht/ yck
hebbe idt alle gedaen/ gy dörven yw vmme de wercke
nicht bekümeren/ſunder wol dar deyt ꝛc.

Dat xiii. Cap.

¶Summa[illegible] Van ſeyghynge mangherleye böſes vnde
gudes ſades/van deme ſenneppkorne/van dem ſurde-
ge/van dem vorborgen ſchatte. vnde deme handeler/
van dem fyſkeſnette vnde erklaringe/wor vmme Chri-
ſtus der gelykeniſſe gebruket/vnd vth wat orſake eyn
prophete yn ſyneme vaderlande nen gehör hefft.

Marci 4. A
Luce 8. B
De parabel van de Saet ſeyer. böſes vnde guden

B Des ſülvigen dages gynck Jeſus vth
deme huſe vnde ſettede ſyck ahn dat
mer/vnde dar vorſammelde ſick vel
volkes to em alſo/dat he in dat ſchip
tradt/vnde ſyck nedderſetthede. Vnde alle dat
volck ſtundt an deme öuer/vnde he redede mã-
nygerley tho en dorch gelykenyſſen/vnde ſprack
Seeth Dat gynck eyner vth de dat ſeyet/ ſyn
ſaeth tho ſeyen/vnde de wyle he ſeyede / vyel
etlick an den wech/vnd de vogel der lucht que-
men vñ freten it vp. Etlyck vyel mannck dat ſte-
nigede/dar jdt nicht vele erde hadde/vñ gynck
drade vp/dar vmme dat jd nene depe erde hadde
Als auerſt de ſunne vp gynck/vorwelkede ydt/
vñ vordörrede/dar vmme dat jd nene wortele ha-
de. Etc.



Euangelium.

Etlick vyl ouerſt manck de dorne/vnd de dorne wuſſen vp/vñ erſtyckeden yot. Etlick ouerſt vyl vp ein gūth lant/vnde gaff frucht / etlick hundertfolt/etlick ſöſtichfolt / etlick dörtichfolt/wol oren hefft to horende de höre.

Marci 4 A
Luce 8 A

Unde de jünger treden to em/vnde ſpreken wor vmme redeſtu to en dörch ghelikenyſſe? He antwerde vnde ſprack. Jw is idt gegeuen/ dat gy de hemelicheit des hemelrykes vornēmen/ düſſen ouerſt is idt nicht gegeuen. Wente wol dat hefft deme wert gegeuen/vnde he wert fulle nōghe hebben. Wol ouerſt nicht hefft/ van deme wert ock genamen dat he hefft. Darumme rede ick mit en dörch geükeniſſe/wente mit ſeenden ogen/ſeen ſe nicht/vnde mit hörenden oren hören ſe nicht/ſe vorſtaens ock nicht B

Glos(ſe vorſtaens ock nicht) Düſſen ſpröke vören de kettere ock wedder de Chriſten/ouerſt idt feylet den Chriſten nicht am vorſtande/ edder rechtſchapen lēre/ſünder dat ſe der lēre nicht rechte na volgen edder dar na lēuen Ouerſt de Kettere/vp dat ſe enes böſē lēuēdes ſynt ſo ſint ſe ok ſo vorſtocket vñ vorblindet/dat ſe de warheit wedder ſeen noch hören wyllē

Unde auer en wert vorfüllet de wyſſegginghe Jſaie/de dat ſecht/mit dem gehöre werde gy hören vnde werdens nycht vorſtande/vnd mit ſeenden ogen werde gy ſeen / vnde werden yot doch nicht vornēmen/wente dat herte düſſes volkes is vorſtocket/vñ ſwarlick hören ſe myt eren oren vnde hebben to geſperret ere oghen/ vp dat ſe nicht der maten eyns/myt den oghen ſeen/vnde mit den oren hören/vnde myt deme herten

Jſaie 6
Joan 12. F.

Matthei xiii. Fo.xxv

herten vorſthaen/vnde ſick bekeren/dat ick en hülpe.

Ouerſt ſalich ſynt juwe oghen/dat ſe ſeen/ vnde juwe oren dat ſe hören. Warliken ſegghe ick jw/dat vele propheten vnde gerechten hebben begeret to ſeende dat gy ſeen/ vnde hebbēs nicht geſeen/vnde to hörende dat gy höret/vñ hebbens nicht gehort. So höret gy nu de ghelykenyſſe van dē Sathſeyer. Eyn ytliker de dat hört dat wort van dem ryke/vnd yd nicht vorſteit/ſo kumpt de böſſe/vnde ryth yd wech wat dat geſeyet ys in ſyn herthe/ vnde de ys de an den wech geſeyet ys. De ouerſt vp dat ſteenige landt geſeyet ys/ys de/de dar dat wort höret/ vnde dat ſülvige drade annympt myt frouden ouerſt he hefft nene wortelen in em/ſünder he ys wedderwendiſſch/wen ſyck dröffniſſe vnde voruolgynge vorheuet vmme des wordes wyllē/ ſo ergert he ſick balde. De ouerſt manck

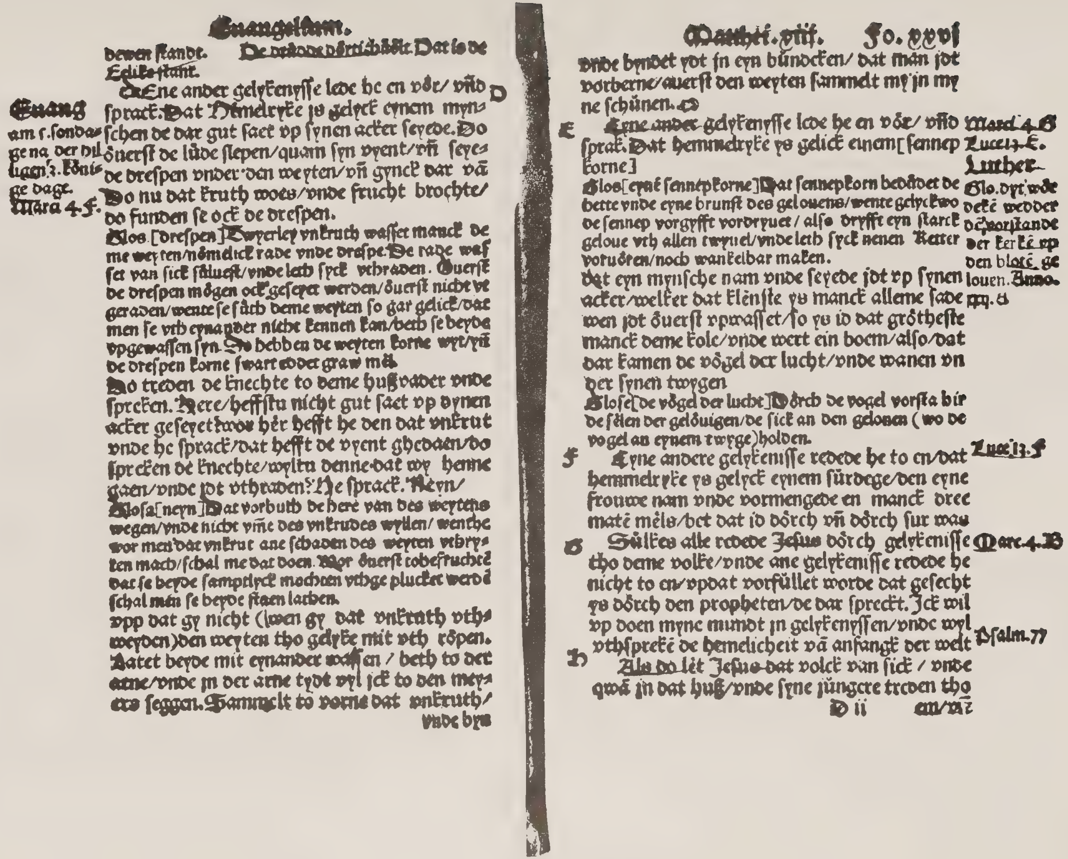
Luce 10 F

Marci 4 B
Luce 4 D

Gloſe O wo vele ſynt dar/de ſyck. tho dyſſen vnſen getyden/vth deme worde geargert/ vnde ſick dörch de kettere hebben vorkören laten.

de dorne geſeyet/ ys de dar höret dat wort C des/ouerſt de ſorge düſſer werlt/vnde bedroch des rykedomes erſtycket dat wort/vñ wert vnfruchtbaer. De ouerſt in dat gude lant geſeyet ys/ys de/de dar dat wort höret/vñ yd vorſteyt vnde bringet fruchte/eyn gyfft hundertfolt/de ander ouerſt ſeſtichfolt/vnde ouerſt eyn ander dörtichfolt.

Glos[Eyne gyfft hundertfoldich] dat is de Junckfrowlike ſtant. De ander [ſöſtichfolt] dat is der wedewen ſtant D



dewen ſtande. De [illegible] Dat is de Eelike ſtant.

Euang am 5. ſondage na der hilligen 3. Könige dage.
Marc 4. F.

D DEne ander gelykenyſſe lede he en vör/ vñd ſprack. Dat Hemelryke is gelyck eynem myn-ſchen de dat gut ſaet vp ſynen acker ſeyede. Do öuerſt de lüde ſlepen/ quam ſyn vyent/ vñ ſeyede de dreſpen vnder den weyten/ vñ gynck dat vã. Do nu dat kruth woes/ vnde frucht brochte/ do funden ſe ock de dreſpen.

Glos. [dreſpen] Twyerley vnkruth waſſet manck deme weyten/ nömlick rade vnde dreſpe. De rade waſſet van ſick ſüluest/ vnde leth ſyck vthraden. Öuerſt de dreſpen mögen ock geſeyet werden/ öuerſt nicht vegeraden/ wente ſe ſüth deme weyten ſo gar gelick/ dat men ſe vth eynander nicht kennen kan/ beth ſe beyde vpgewaſſen ſyn. So hebben de weyten korne wyt/ vñ de dreſpen korne ſwart edder graw mël.

Do treden de knechte to deme hußvader vnde ſpreken. Here/ heffſtu nicht gut ſaet vp dynen acker geſeyet/ wor hër hefft he den dat vnkrut/ vnde he ſprack/ dat hefft de vyent ghedaen/ do ſpreken de knechte/ wyltu denne dat wy henne gaen/ vnde jdt vthraden? He ſprack. Neyn/

Glosa [neyn] Dat vorbuth de here van des weytens wegen/ vnde nicht vme des vnkrudes wyllen/ wente wor men dat vnkrut ane ſchaden des weyten vthryten mach/ ſchal me dat doen. Wor öuerſt to beſruchten dat ſe beyde ſamptlyck mochten vthgeplucket werdẽ ſchal man ſe beyde ſtaen laten.

vpp dat gy nicht (ſo wen gy dat vnkruth vthweyden) den weyten tho gelyke mit vth röpen. Latet beyde mit eynander waſſen/ beth to der arne/ vnde jn der arne tydt wyl jck to den meyers ſeggen. Sammelt to vorne dat vnkruth/

vnde byn

vnde byndet yot jn eyn bündecken/ dat man jdt vorberne/ auerſt den weyten ſammelt my jn myne ſchünen.

E Eyne ander gelykenyſſe lede he en vör/ vñd ſprak. Dat hemmelryke ys gelick einem [ſennep korne]

Marci 4. G
Luce 13. E.
Luther.

Glos [eynẽ ſennepkorne] Dat ſennepkorn bedüdet de hette vnde eyne brunſt des glouens/ wente gelyck wo de ſennep vorgyfft vordryuet/ alſo dryfft eyn ſtarck gloue vth allen twyuel/ vnde leth ſyck nenen Ketter voruören/ noch wankelbar maken.

Glo. dyt wde dekẽ wedder de vorſtande der kerkẽ vp den blotẽ gelouen. Anno. xx. 8

dat eyn mynſche nam vnde ſeyede jdt vp ſynen acker/ welker dat klënſte ys manck allene ſade wen jdt öuerſt vpwaſſet/ ſo ys id dat gröteſte manck deme kole/ vnde wert ein boem/ alſo/ dat dat kamen de vögel der lucht/ vnde wanen vnder ſynen twygen

Glose [de vögel der lucht] Dörch de vogel vorſta hir de ſelen der gelöuigen/ de ſick an den glouen (wo de vogel an eynem twyge) holden.

F Eyne andere gelykeniſſe redede he to en/ dat hemmelryke ys gelyck eynem ſürdege/ den eyne frouwe nam vnde vormengede en manck dree matẽ mëls/ bet dat id dörch vñ dörch ſur wart

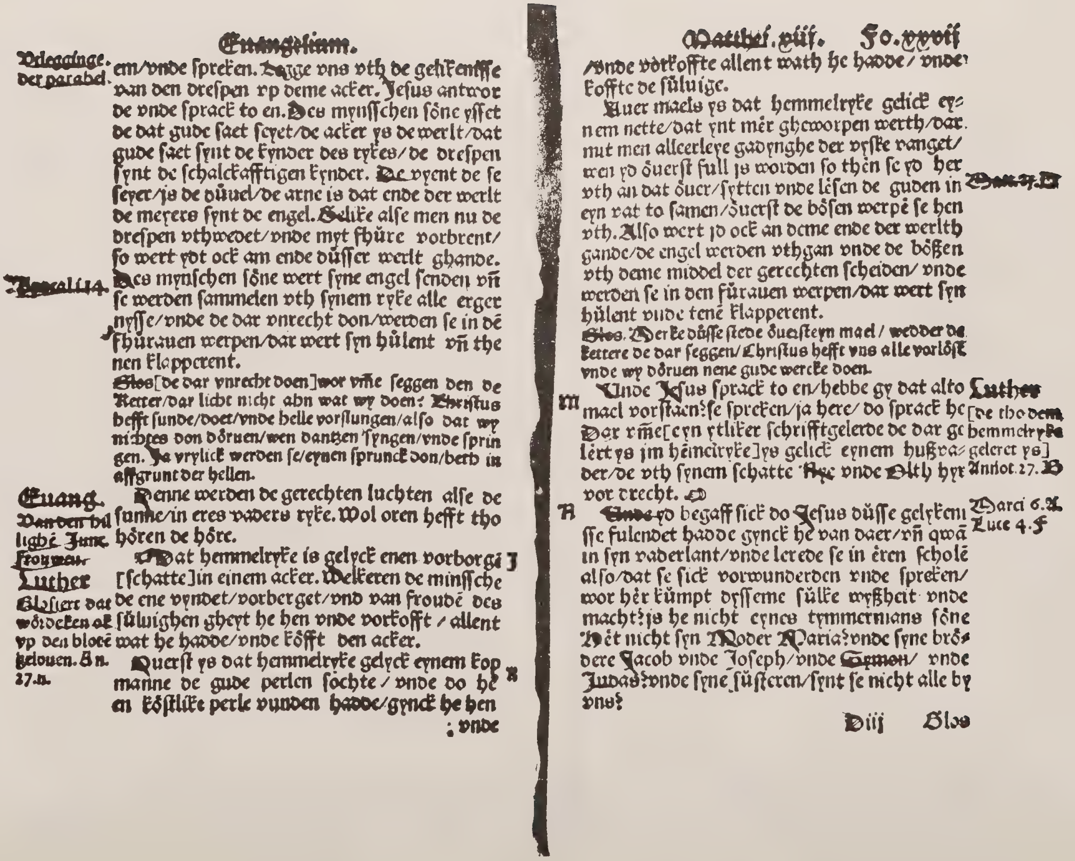
Luce 13. F

G Sülkes alle redede Jeſus dörch gelykeniſſe tho deme volke/ vnde ane gelykeniſſe redede he nicht to en/ vpdat vorfüllet worde dat geſecht ys dörch den propheten/ de dar ſpreckt. Jck wil vp doen myne mundt jn gelykenyſſen/ vnde wyl vthſprekẽ de hemelicheit vã anfangk der welt

Marc. 4. B
Pſalm. 77

H Als do lët Jeſus dat volck van ſick/ vnde quã jn dat huß/ vnde ſyne jüngere treden tho

D ii en/ vñ



Euangelium.

Vtleggingе der parabel.

en/vnde ſpreken. Segge vns vth de gelikeniſſe van den dreſpen vp deme acker. Jeſus antworde vnde ſprack to en. Des mynſſchen ſône yſſet de dat gude ſaet ſeyet/de acker ys de werlt/dat gude ſaet ſynt de kynder des rykes/de dreſpen ſynt de ſchalckafftigen kynder. De vyent de ſe ſeyet/js de dûuel/de arne is dat ende der werlt de meyers ſynt de engel. Gelike alſe men nu de dreſpen vthwedet/vnde myt fhûre vorbrent/ ſo wert ydt ock am ende dûſſer werlt ghande.

Apocal. 14.

Des mynſchen ſône wert ſyne engel ſenden vñ ſe werden ſammelen vth ſynem ryke alle ergernyſſe/vnde de dat vnrecht don/werden ſe in dē fhûrauen werpen/dat wert ſyn hûlent vñ thenen klapperent.

Glos[de dar vnrecht doen]wor vnſe ſeggen den de Ketter/dar licht nicht ahn wat wy doen: Chriſtus hefft ſunde/doet/vnde helle vorſlungen/alſo dat wy nichtes don dôruen/wen dantzen ſyngen/vnde ſpringen. Ja vrylick werden ſe/eynen ſprunck don/berd in affgrunt der hellen.

Euang. Van den hillighē Junckfrouwen. Luther

Denne werden de gerechten luchten alſe de ſunne/in eres vaders ryke. Wol oren hefft tho hôren de hôre.

Dat hemmelryke is gelyck enen vorborgē [ſchatte]in einem acker. Welkeren de minſſche de ene vyndet/vorberget/vnd van froudē des ſûlwighen gheyt he hen vnde vorkofft / allent wat he hadde/vnde kôfft den acker. J

Gloſiert dat wôrdeken ok vp den blotē gelouen. An. 27. n.

Querſt ys dat hemmelryke gelyck eynem kopmanne de gude perlen ſochte / vnde do he en kôſtlike perle vunden hadde/gynck he hen K

vnde

Matthei. xiij. Fo. xxxvij

vnde vorkoffte allent wath he hadde/ vnde koffte de ſûluige.

Auer maels ys dat hemmelryke gelick eynem nette/dat ynt mêr ghe worpen werth/dar mit men allerleye gadynghe der vyſke vanget/ wen yd ôuerſt full js worden ſo thên ſe yd her vth an dat ôuer/ſytten vnde lêſen de guden in eyn vat to ſamen/ôuerſt de bôſen werpē ſe hen vth. Alſo wert jd ock an deme ende der werlth gande/de engel werden vthgan vnde de bôßen vth deme middel der gerechten ſcheiden/ vnde werden ſe in den fûrauen werpen/dat wert ſyn hûlent vnde tenē klapperent. [illegible]

Glos. Merke dûſſe ſtede ôuerſteyn mael / wedder de Kettere de dar ſeggen/Chriſtus hefft vns alle vorlôſt vnde wy dôruen nene gude wercke doen.

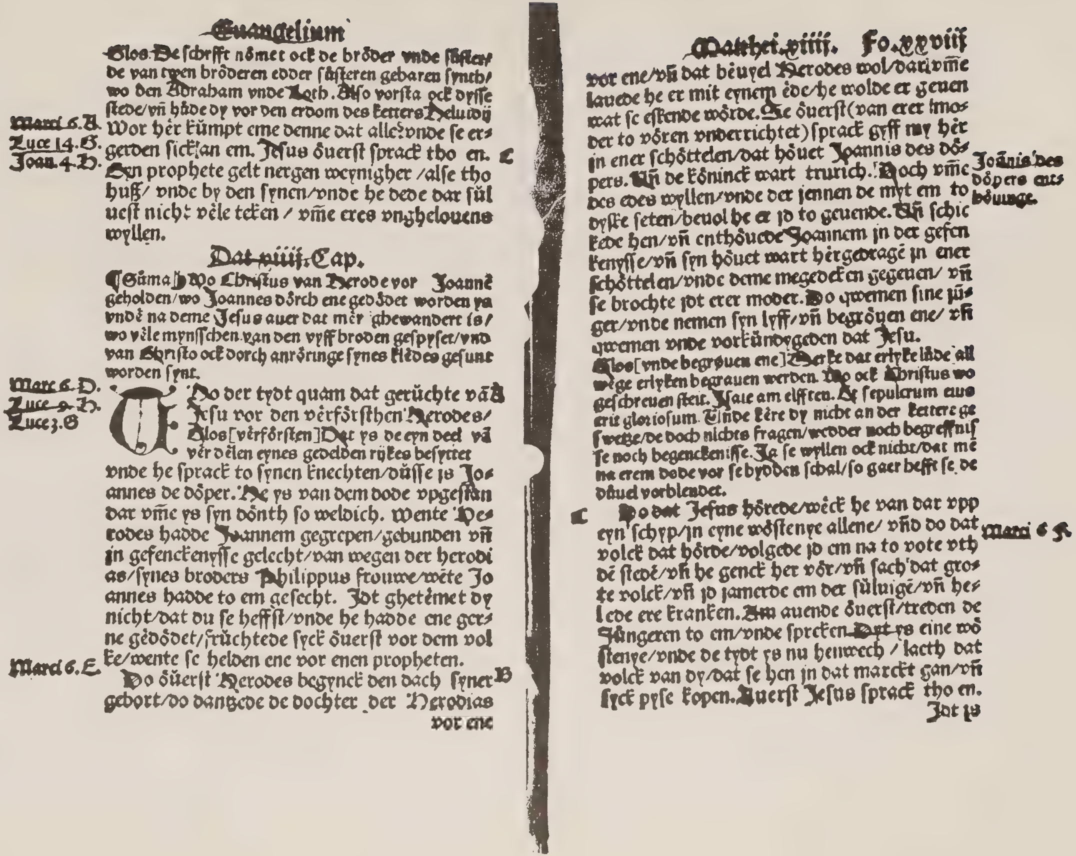
M Vnde Jeſus ſprack to en/hebbe gy dat altomael vorſtaen? ſe ſpreken/ja here/ do ſprack he Dar vmme[eyn ytliker ſchrifftgelerde de dar gelêrt ys jm hêmelryke]ys gelick eynem hußvader/de vth ſynem ſchatte Nye vnde Olth hyr vor trecht.

Luther [de tho dem hemmelryke gelêret ys] Annot. 27. B

N Vnde yd begaff ſick do Jeſus dûſſe gelykeniſſe fulendet hadde gynck he van daer/vñ qwā in ſyn vaderlant/vnde lerede ſe in êren ſcholē alſo/dat ſe ſick vorwunderden vnde ſpreken/ wor hêr kûmpt dyſſeme ſûlke wyßheit vnde macht? js he nicht eynes tymmermans ſône Hêt nicht ſyn Moder Maria? vnde ſyne brôdere Jacob vnde Joſeph/vnde Symon/ vnde Judas? vnde ſyne ſûſteren/ſynt ſe nicht alle by vns?

Marci 6. A
Luce 4. F

Diij Glos



Euangelium

Glos. De ſchrifft nömet ock de bröder vnde ſüſter
de van twen bröderen edder ſüſteren gebaren ſynth/
wo den Abraham vnde Loth. Alſo vorſta ock dyſſe
ſtede/ vñ höde dy vor den erdom des ketters Heluidij.
Marci 6.A. Wor hēr kümpt eme denne dat alleſ: vnde ſe er=
Luce 14.G. gerden ſick an em. Jeſus öuerſt ſprack tho en. C
Joan.4.D. Eyn prophete gelt nergen weynigher / alſe tho
huß/ vnde by den ſynen/ vnde he dede dar ſül
ueſt nicht vēle teken / vm̃e eres vnghelouens
wyllen.

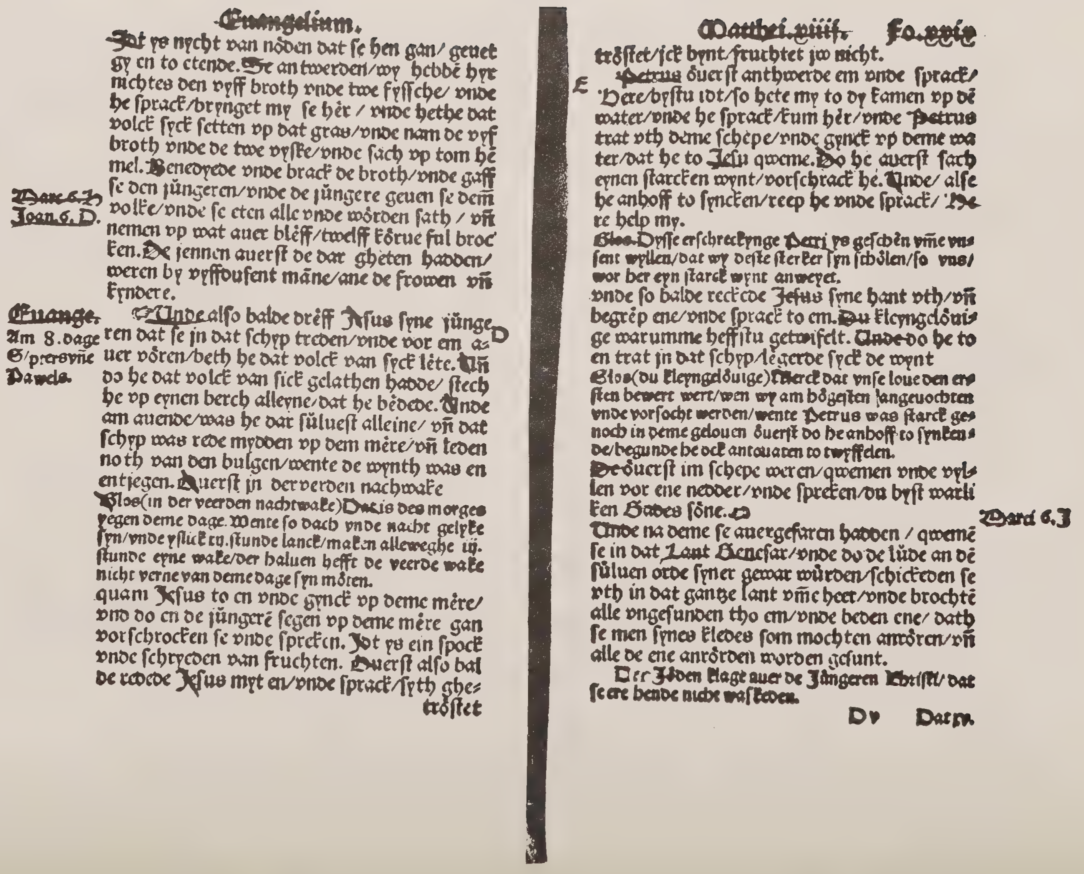
Dat xiiij. Cap.

Summa) Wo Chriſtus van Herode vor Joannē
geholden/ wo Joannes dörch ene gedödet worden ys
vnde na deme Jeſus auer dat mēr ghewandert is/
wo vēle mynſſchen van den vyff broden geſpyſet/ vnd
van Chriſto ock dorch anröringe ſynes klēdes geſunt
worden ſynt.

Marc 6.D. To der tydt quam dat gerüchte vā
Luce 9.H. Jeſu vor den vērförſthen Herodes/
Luce 3.G Glos [vērförſten] Dat ys de eyn deel vā
vēr dēlen eynes gedelden rykes beſytter
vnde he ſprack to ſynen knechten/ düſſe is Jo=
annes de döper. He ys van dem dode vpgeſtan
dat vm̃e ys ſyn dönth ſo weldich. Wente He=
rodes hadde Joannem gegrepen/ gebunden vñ
in gefenckenyſſe gelecht/ van wegen der Herodi
as/ ſynes broders Philippus frouwe/ wēte Jo
annes hadde to em geſecht. Jdt ghetēmet dy
nicht/ dat du ſe hefſt/ vnde he hadde ene ger=
ne gēdödet/ früchtede ſyck öuerſt vor dem vol
Marci 6.E. ke/ wente ſe helden ene vor enen propheten.
Do öuerſt Herodes begynck den dach ſyner B
gebort/ do dantzede de dochter der Herodias
vor ene

Matthei xiiij. Fo. xxviij

vor ene/ vñ dat behagede Herodes wol/ dar vm̃e
lauede he er mit eynem ēde/ he wolde er geuen
wat ſe eſſkende wörde. Se öuerſt (van erer mo=
der to vören vnderrichtet) ſprack gyff my hēr
in ener ſchötteln/ dat höuet Joannis des dö= Joānis des
pers. Vñ de könninck wart truurich. Doch vm̃e döpers en=
des edes wyllen/ vnde der jennen de myt em to thöuinge.
dyſſche ſeten/ beuol he er jd to geuende. Vñ ſchic
kede hen/ vñ enthöuede Joannem in der gefen
kenyſſe/ vñ ſyn höuet wart hērgedragē in ener
ſchötteln/ vnde deme megedeken gegeuen/ vñ
ſe brochte jdt erer moder. Do qwemen ſine jün=
ger/ vnde nemen ſyn lyff/ vñ begröuen ene/ vñ
qwemen vnde vorkündygeden dat Jeſu.
Glos [vnde begrouen ene] Werke dat erlyke lāde all
wege erlyken begrauen werden. Wo ock Chriſtus wo
geſchreuen ſteit. Eſaie am elfften. Et ſepulcrum eius
erit glorioſum. Vnde kēre dy nicht an der kettere ge
ſwetze/ de doch nichts fragen/ wedder noch begreffniſ
ſe noch begenckeniſſe. Ja ſe wyllen ock nicht/ dat me
ne erem dode vor ſe bydden ſchal/ ſo gaer hefft ſe de
düuel vorblendet.
C Do dat Jeſus hörede/ wēck he van dat vpp
eyn ſchyp/ in eyne wöſtenye allene/ vñ do dat Marci 6 F.
volck dat hörde/ volgede jd em na to vote vth
dē ſtedē/ vñ he genck her vör/ vñ ſach dat gro=
te volck/ vñ jd jamerde em der ſüluigē/ vñ he=
lede ere kranken. Am auende öuerſt/ treden de
Jüngeren to em/ vnde ſpreken Dat ys eine wö
ſtenye/ vnde de tydt ys nu henwech / lath dat
volck van dy/ dat ſe hen in dat marckt gan/ vñ
ſyck pyſe kopen. Auerſt Jeſus ſprack tho en.
Jdt is



Euangelium.

Jdt ys nycht van nöden dat ſe hen gan/ geuet gy en to etende. Se antwerden/wy hebbē hyr nichtes den vyff broth vnde twe fyſſche/ vnde he ſprack/brynget my ſe hėr / vnde hethe dat volck ſyck ſetten vp dat gras/vnde nam de vyf broth vnde de twe vyſke/vnde ſach vp tom hemel. Benedyede vnde brack de broth/vnde gaff ſe den jüngeren/vnde de jüngere geuen ſe dem volke/vnde ſe eten alle vnde wörden ſath / vn̄ nemen vp wat auer bléff/twelff körue ful brocken. De jennen auerſt de dat ghėten hadden/ weren by vyffduſent mān̄e/ane de frowen vn̄ kyndere.

Marc. 6. H
Joan. 6. D.

Euange.
Am 8. dage S/ peters vn̄e Pawels.

☞Vnde alſo balde dréff Jeſus ſyne jüngeren dat ſe jn dat ſchyp treden/vnde vor em auer vören/beth he dat volck van ſyck lėte. Vn̄ do he dat volck van ſick gelathen hadde/ ſtech he vp eynen berch alleyne/dat he bėdede. Vnde am auende/was he dat ſülueſt alleine/ vn̄ dat ſchyp was rede mydden vp dem mėre/vn̄ leden noth van den bulgen/wente de wynth was en entjegen. Auerſt jn der verden nachwake D

Glos(in der veerden nachtwake) Dat is des morges yegen deme dage. Wente ſo dach vnde nacht gelyke ſyn/vnde yslick xij. ſtunde lanck/maken alleweghe iij. ſtunde eyne wake/der haluen hefft de veerde wake nicht verne van deme dage ſyn möten.

quam Jeſus to en vnde gynck vp deme mėre/ vnd do en de jüngerē ſegen vp deme mėre gan vorſchrocken ſe vnde ſpreken. Jdt ys ein ſpock vnde ſchryeden van fruchten. Auerſt alſo balde redede Jeſus myt en/vnde ſprack/ſyth ghetröſtet

tröſtet

Matthei. xiiij. Fo. xxix

tröſtet/ick bynt/fruchtet jw nicht.

E

Petrus auerſt antwerde em vnde ſprack/ Here/byſtu idt/ſo hete my to dy kamen vp dē water/vnde he ſprack/kum hėr/vnde Petrus trat vth deme ſchėpe/vnde gynck vp deme water/dat he to Jeſu qweme. Do he auerſt ſach eynen ſtarcken wynt/vorſchrack he. Vnde/ alſe he anhoff to ſyncken/reep he vnde ſprack/ Here help my.

Glos. Dyſſe erſchreckynge Petri ys geſchēn vm̄e vns ſent wyllen/dat wy deſte ſterker ſyn ſchölen/ſo vns/ wor her eyn ſtarck wynt anweyet.

vnde ſo balde reckede Jeſus ſyne hant vth/vn̄ begrėp ene/vnde ſprack to em. Du kleyngelöuige warumme heffſtu getwifelt. Vnde do he to en trat jn dat ſchyp/legerde ſyck de wynt

Glos(du kleyngelöuige) Merck dat vnſe loue den erſten bewert wert/wen wy am högeſten angeuochten vnde vorſocht werden/wente Petrus was ſtarck genoch in deme glouen auerſt do he anhoff to ſyncken de/begunde he ock antouaten to twyffelen.

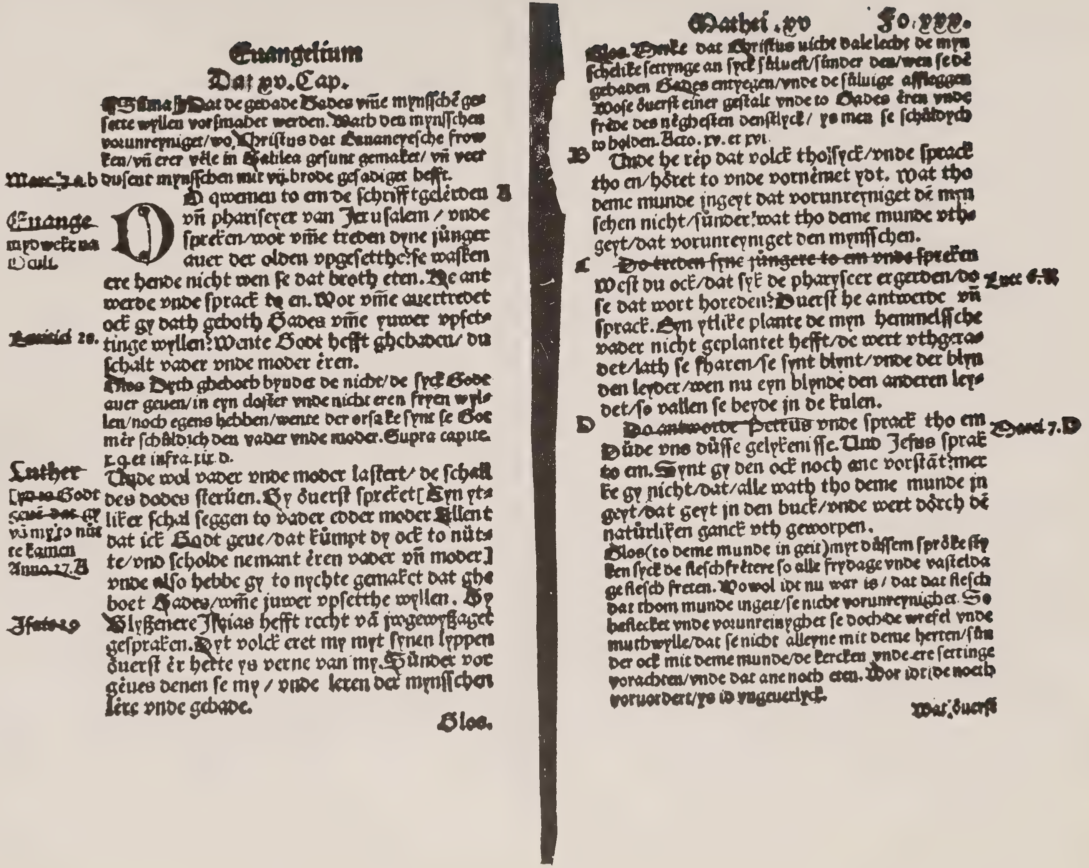
De auerſt im ſchepe weren/qwemen vnde vyllen vor ene nedder/vnde ſpreken/du byſt warliken Gades ſöne. ☞

Marci 6. J

Vnde na deme ſe auergefaren hadden / qwemē ſe in dat Lant Geneſar/vnde do de lüde an dē ſüluen orde ſyner gewar würden/ſchickeden ſe vth in dat gantze lant vm̄e heer/vnde brochtē alle vngeſunden tho em/vnde beden ene/ dath ſe men ſynes kledes ſom mochten anrören/vn̄ alle de ene anrörden worden geſunt.

Der Joden klage auer de Jüngeren Chriſti/ dat ſe ere hende nicht waſſkeden.

Dv Datm.



Euangelium

Dat xv. Cap.

Summa. Dat de gebade Gades vmme mynſchē geſette wyllen vorſmadet werden. Wath den mynſchen vorunreyniget/ wo Chriſtus dat Cananeyſche frowken/ vñ erer vele in Galilea geſunt gemaket/ vñ veer duſent mynſchen mit vij. brode geſadiget hefft.

Marc. 7. a. b

Euange myo weke na [illegible]

A D quemen to em de ſchrifftgelêrden vñ phariſeyer van Jeruſalem/ vnde ſpreken/ wor vmme treden dyne jünger ouer der olden vpgeſetthe? ſe waſſchen ere hende nicht wen ſe dat broth eten. He antwerde vnde ſprack to en. Wor vmme ouertredet ock gy dath geboth Gades vmme juwer vpſettinge wyllen? Wente Godt hefft ghebaden/ du ſchalt vader vnde moder êren.

Leuitici 20.

Gloſ. Dith ghebodt bynder de nicht/ de ſyck Gode ouer geuen/ in eyn cloſter vnde nicht eren fryen wyllen/ noch egens hebben/ wente der orſake ſynt ſe Gode mêr ſchüldich den vader vnde moder. Supra capite x. q. et infra. xix. d.

Luther
[~~yn to~~ Godt ~~geue dat~~ vñ my to nütte kamen
Anno 27. B

Vnde wol vader vnde moder laſtert/ de ſchall des dodes ſteruen. Gy ouerſt ſpreket [Eyn ytliker ſchal ſeggen to vader edder moder Allent dat ick Godt geue/ dat kümpt dy ock to nütte/ vnd ſcholde nemant êren vader vñ moder] vnde alſo hebbe gy to nychte gemaket dat ghebot Gades/ vmme juwer vpſetthe wyllen. Gy Glyſſenere Jſaias hefft recht vā juw gewyſſaget geſpraken. Dyt volck eret my myt ſynen lyppen ouerſt êr hette ys verne van my. Sünder vorgeues denen ſe my/ vnde leren der mynſchen lêre vnde gebade.

Iſaie 29

Gloſ.

Mathei. xv Fo. xxx.

Gloſ. Dencke dat Chriſtus nicht vake lechte de mynſchelike ſettynge an ſyck ſüluest/ ſünder den/ wen ſe dē gebaden Gades entyegen/ vnde de ſüluige affleggen Wiſe ouerſt einer geſtalt vnde to Gades êren vnde frede des neghesten denſtlyck/ ys men ſe ſchüldych to holden. Acto. xv. et xvi.

B Vnde he rêp dat volck tho ſyck/ vnde ſprack tho en/ höret to vnde vornêmet ydt. Wat tho deme munde jngeyt dat vorunreyniget dē mynſchen nicht/ ſünder wat tho deme munde vthegeyt/ dat vorunreyniget den mynſchen.

C ~~Do treden ſyne jüngere to em vnde ſpreken~~ Weſt du ock/ dat ſyk de pharyſeer ergerden/ do ſe dat wort horeden? Ouerſt he antwerde vñ ſprack. Eyn ytlike plante de myn hemmelſche vader nicht geplantet hefft/ de wert vthgeroddet/ lath ſe faren/ ſe ſynt blynt/ vnde der blynden leyder/ wen nu eyn blynde den anderen leydet/ ſo vallen ſe beyde jn de kulen.

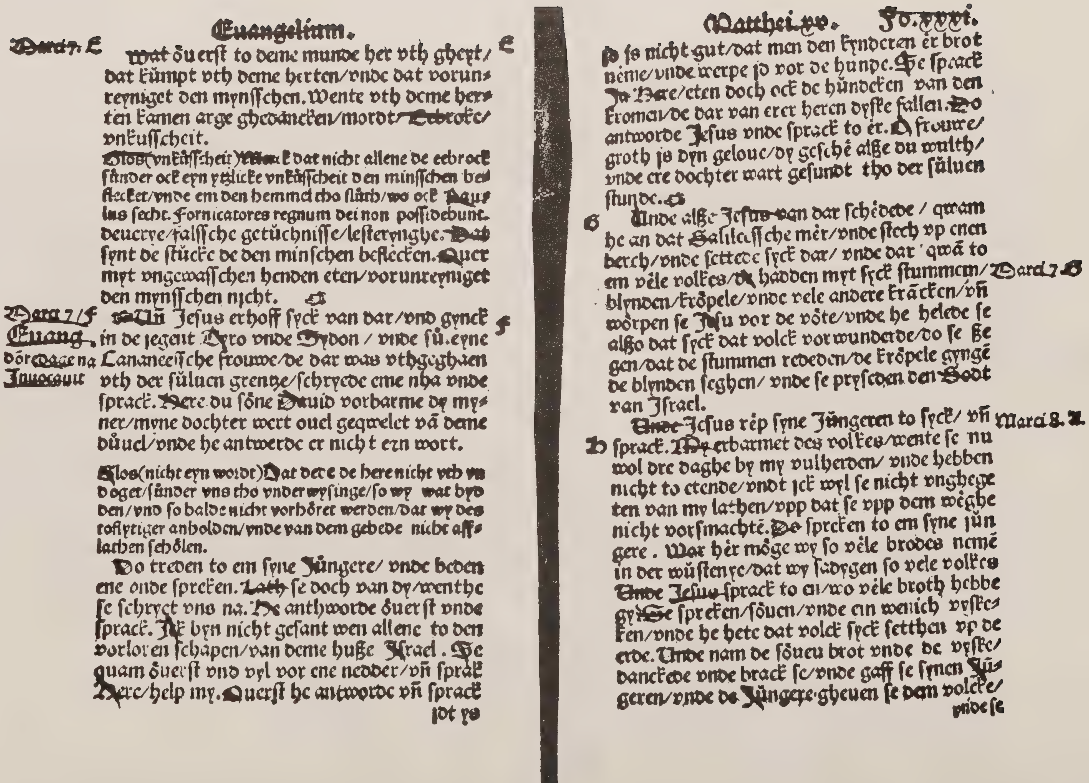
Luce 6. E

D ~~Do antwordede Petrus~~ vnde ſprack tho em Düde vns düſſe gelykeniſſe. Vnd Jeſus ſprak to em. Synt gy den ock noch ane vorſtāt? merke gy nicht/ dat/ alle wath tho deme munde jngeyt/ dat geyt jn den buck/ vnde wert dörch dē natürliken ganck vth geworpen.

Marci 7. D

Gloſ. (to deme munde in geit) myt düſſem ſpröke ſmücken ſyck de fleſchfrêtere ſo alle frydage vnde vaſteldagen gefleſch freten. Wo wol idt nu war is/ dat dat fleſch dat thom munde ingeit/ ſe nicht vorunreyniget. So beflecket vnde vorunreinyget ſe doch de wrefel vnde muthwylle/ dat ſe nicht alleyne mit deme herten/ ſünder ock mit deme munde/ de kercken vnde ere ſettinge vorachten/ vnde dat ane noth eten. Wor idt ſe noch vorvordert/ ys id vngeuerlyck.

Wat ouerſt



Euangelium.

Marci 7. E

Wat öuerſt to deme munde her vth gheyt/ dat kümpt vth deme herten/ vnde dat vorunreyniget den mynſſchen. Wente vth deme herten kamen arge ghedancken/ mordt/ ~~Eebroke~~/ vnkuſſcheit. E

Glos(vnküſſcheit) ~~Merck~~ dat nicht allene de eebrock ſunder ock eyn ytzlicke vnküſſcheit den minſſchen beflecket/ vnde em den hemmel tho ſlüth/ wo ock Paulus ſecht. Fornicatores regnum dei non poſſidebunt.

deuerye/ falſſche getüchniſſe/ leſterynghe. ~~Dat~~ ſynt de ſtücke de den minſchen beflecken. Ouer myt vngewaſſchen henden eten/ vorunreyniget den mynſſchen nicht.

Marci 7/F
Euang. dörnedage na Invocavit

Vñ Jeſus erhoff ſyck van dar/ vnd gynck in de jegent Tyro vnde Sydon/ vnde ſü eyne Cananeeiſche frouwe/ de dar was vthgeghaen vth der ſüluen grentze/ ſchryede eme nha vnde ſprack. Here du ſöne Dauid vorbarme dy myner/ myne dochter wert ouel gequelet vã deme düuel/ vnde he antwerde er nicht eyn wort. F

Glos(nicht eyn wordt) Dat dede de here nicht vth vndoget/ ſunder vns tho vnderwyſinge/ ſo wy wat bydden/ vnd ſo balde nicht vorhöret werden/ dat wy des toflytiger anholden/ vnde van dem gebede nicht afflathen ſchölen.

Do treden to em ſyne Jüngere/ vnde beden ene vnde ſpreken. ~~Lath~~ ſe doch van dy/ wente ſe ſchryet vns na. He anthworde öuerſt vnde ſprack. Jck byn nicht geſant wen allene to den vorloren ſchapen/ van deme huſze Jſrael. Se quam öuerſt vnd vyl vor eme nedder/ vñ ſprack Here/ help my. Ouerſt he antworde vñ ſprack

jdt ys

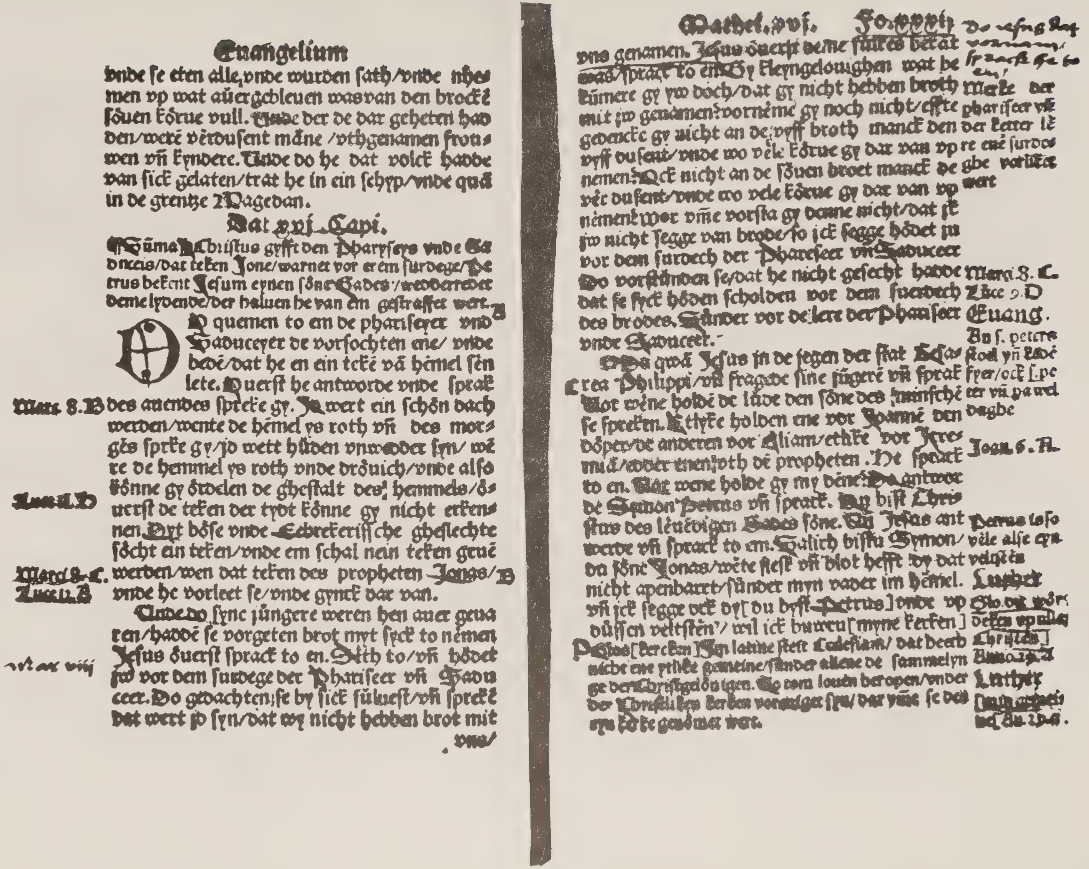
Matthei. xv. Fo. xxxi.

Jd ys nicht gut/ dat men den kynderen ér brot neme/ vnde werpe jd vor de hunde. Se ſprack Ja Here/ eten doch ock de hündeken van den krome/ de dar van erer heren dyſke fallen. Do antworde Jeſus vnde ſprack to ér. O frouwe/ groth js dyn geloue/ dy geſchê alſze du wulth/ vnde ere dochter wart geſundt tho der ſüluen ſtunde.

G Unde alſze ~~Jeſus van~~ dar ſchêdede/ qwam he an dat Galileiſſche mêr/ vnde ſtech vp enen berch/ vnde ſettede ſyck dar/ vnde dar qwã to em vêle volkes/ de hadden myt ſyck ſtummen/ blynden/ kröpele/ vnde vele andere kräncken/ vñ wörpen ſe Jeſu vor de vôte/ vnde he helede ſe alſzo dat ſyck dat volck vorwunderde/ do ſe ſzegen/ dat de ſtummen rededen/ de kröpele gyngẽ de blynden ſeghen/ vnde ſe pryſeden den Godt van Jſrael. Marci 7. G

~~Unde~~ Jeſus rêp ſyne Jüngeren to ſyck/ vñ ſprack. ~~My~~ erbarmet des volkes/ wente ſe nu wol dre daghe by my vulherden/ vnde hebben nicht to etende/ vnde jck wyl ſe nicht vngheghethen van my lathen/ vpp dat ſe vpp dem wêghe nicht vorſmachtẽ. ~~De~~ ſpreken to em ſyne jüngere. Wor hêr möge wy ſo vêle brodes nemẽ in der wüſtenye/ dat wy ſadygen ſo vele volkes ~~Unde Jeſus~~ ſprack to en/ wo vêle broth hebbe gy? ~~Se~~ ſpreken/ ſöuen/ vnde ein wenich vyſkeken/ vnde he hete dat volck ſyck ſetthen vp de erde. Unde nam de ſöuen brot vnde de vyſke/ danckede vnde brack ſe/ vnde gaff ſe ſynen Jüngeren/ vnde de Jüngere gheuen ſe dem volcke/ Marci 8. A H

vnde ſe



Euangelium

vnde ſe eten alle, vnde wurden ſath/vnde nhe=
men vp wat auergebleuen was van den brockē
ſöuen körue vull. Vnde der de dar geheten had
den/werē vērdouſent mäne/vthgenamen frou=
wen vñ kyndere. Vnde do he dat volck hadde
van ſick gelaten/trat he in ein ſchyp/vnde quā
in de grentze Magedan.

Dat xvi. Capi.

Summa. Chriſtus gyfft den Pharyſeys vnde Sa
duceis/dat teken Jone/warnet vor erem ſurdege/Pe
trus bekent Jeſum eynen ſöne Gades/wedderredet
deme lydende/der haluen he van em geſtraffet wert. B

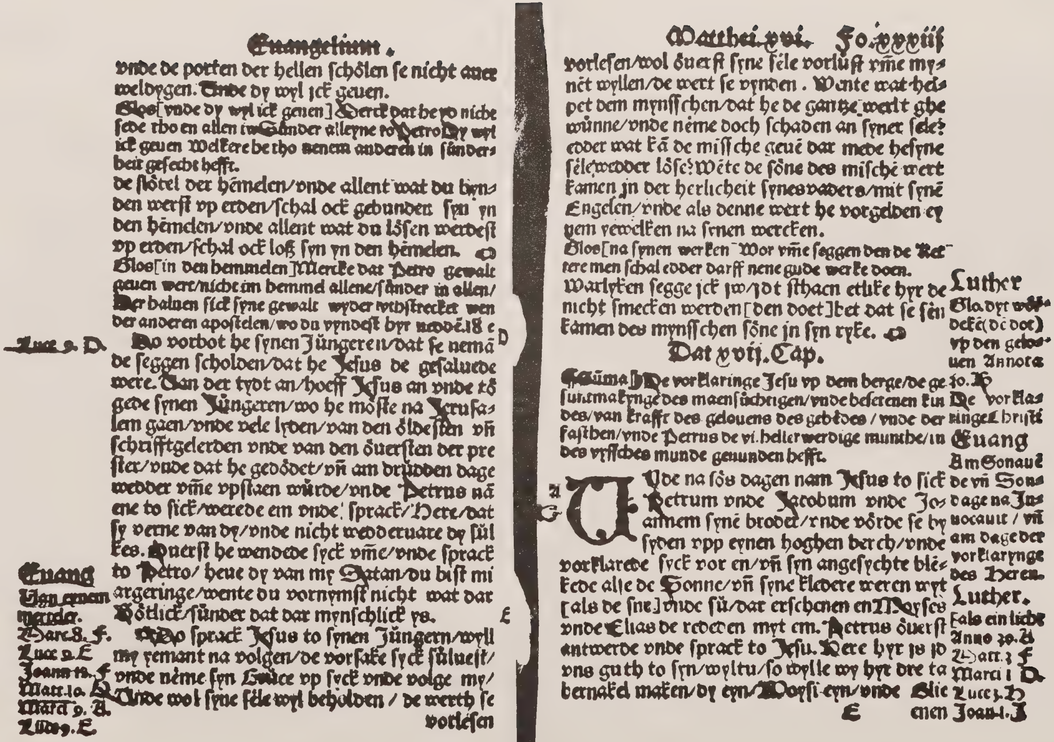
Do quemen to em de phariſeyer vnd
Saduceyer de vorſochten ene/ vnde
bedē/dat he en ein tekē vā hēmel ſen
lete. Ouerſt he antworde vnde ſprak
Matt. 8. B des auendes ſpreke gy. Jd wert ein ſchön dach
werden/wente de hēmel ys roth vñ des mor=
gēs ſpreke gy/jd wert hüden vnwedder ſyn/ wē
te de hemmel ys roth vnde dröuich/vnde alſo
könne gy ordelen de gheſtalt des hemmels/ő=
Luce 11. D uerſt de teken der tydt könne gy nicht erken=
nen. Dyt böſe vnde Ebrekeriſſche gheſlechte
ſöcht ein teken/vnde em ſchal nein teken geuē
Marci 8. C. werden/wen dat teken des propheten Jonas/ B
Luce 12. A vnde he vorleet ſe/vnde gynck dar van.

Vnde do ſyne jüngere weren hen auer geva
ren/haddē ſe vorgeten brot myt ſyck to nemen
Jeſus ouerſt ſprack to en. Seth to/vñ hödet
Mat. xvi jw vor dem ſurdege der Phariſeer vñ Sadu
ceer. Do gedachten ſe by ſick ſüluest/vñ ſprekē
dat wert jo ſyn/dat wy nicht hebben brot mit
vns/

Mathei. xvi. Fo. xxxij [illegible]

vns genamen. Jeſus ouerſt do he ſulckes bekāt
was/ſprack to en. Gy kleyngelöuighen wat be
kümere gy yw doch/dat gy nicht hebben broth Merke der
mit jw genamen? vornēme gy noch nicht/effte phariſeer vñ
gedencke gy nicht an de vyff broth manck den der ketter lē
vyff duſent/vnde wo vele körue gy dar van vp re enē ſurdee
nemen? Ock nicht an de ſöuen broet manck de ghe vorlikēt
vēr duſent/vnde wo vele körue gy dar van vp wert
nēmen? Wo kūmpt id dat gy denne nicht/dat ick
jw nicht ſegge van brode/ſo ick ſegge hödet jw
vor dem ſurdech der Phareſeer vñ Saduceer
Do vorſtünden ſe/dat he nicht geſecht hadde Marci 8. C.
dat ſe ſyck hödē ſcholden vor dem ſuerdech Luce 9. D
des brodes. Sünder vor de lere der Phariſeer Euang.
vnde Saduceer. An ſ. peters

Do quā Jeſus jn de gegen der ſtat Ceſa ſtoel vñ kedē
rea Philippi/vñ fragede ſine jügerē vñ ſprak fyer/ock ſ. pe
Wat wēne holdē de lüde den ſöne des mēnſchē ter vñ pawel
ſe ſpreken. Etlyke holden ene vor Johanne den daghe
döper/de anderen vor Eliam/etlike vor Jere Joan. 6. A
miā/edder eenen vth dē propheten. He ſprack
to en. Wat wene holde gy my denne? Do antwor
de Symon Petrus vñ ſprack. Du biſt Chri
ſtus des lēuendigen Gades ſöne. Vñ Jeſus ant Petrus is ſo
werde vñ ſprack to em. Salich biſtu Symon/ vele alſe ein
du ſöne Jonas/wēte fleſk vñ blot hefft dy dat velſēn
nicht openbarret/ſünder myn vader im hēmel. Luther
vñ ick ſegge ock dy[du byſt Petrus] vnde vp [illegible]
düſſen velſtēn/ wil ick buwen[myne kerken] [illegible]
Petrus[kercken] ym latine ſteit Eccleſiam/ dat [illegible] [illegible]
nicht eine [illegible] gemeine/ſünder allene de ſammelyn [illegible]
ge der Chriſtgelöuigen. [illegible] louen beropen/vnder Luther
der Chriſtliken kerken vorenniget ſyn/ dat [illegible] ſe [illegible] [illegible]
eyn kercke genömet wert. [illegible]



Euangelium.

vnde de porten der hellen ſchölen ſe nicht auerweldygen. Vnde dy wyl ick geuen.

Gloſ[vnde dy wyl ick geuen] Merck dat he yo nicht ſede tho en allen in ſünder alleyne to Petro dy wyl ick geuen Welkere he tho nenem anderen in ſünderheit geſecht heft.

de ſlötel der hēmelen/vnde allent wat du bynden werſt vp erden/ſchal ock gebunden ſyn yn den hēmelen/vnde allent wat du löſen werdeſt vp erden/ſchal ock loß ſyn yn den hēmelen.

Gloſ[in den hemmelen] Mercke dat Petro gewalt geuen wert/nicht im hemmel allene/ſünder in allen/ Der haluen ſick ſyne gewalt wyder vthſtrecket wen der anderen apoſtelen/wo du vyndeſt hyr nedden.18 c

Luce 9. D. Do vorbot he ſynen Jüngeren/dat ſe nemāde ſeggen ſcholden/dat he Jeſus de geſaluede were. Van der tydt an/hoeff Jeſus an vnde tōgede ſynen Jüngeren/wo he möſte na Jeruſalem gaen/vnde vele lyden/van den öldeſten vñ ſchrifftgelerden vnde van den öuerſten der preſter/vnde dat he gedödet/vñ am drüdden dage wedder vm̄e vpſtaen würde/vnde Petrus nā ene to ſick/werede em vnde ſprack/Here/dat ſy verne van dy/vnde nicht wedderuare dy ſülkes. Ouerſt he wendede ſyck vm̄e/vnde ſprack to Petro/ heue dy van my Satan/du biſt mi ärgeringe/wente du vornymſt nicht wat dar Götlick/ſünder dat dar mynſchlick ys. D E

Euang
Van eynem merteler.
Marc. 8. F.
Luce 9. E
Joann. 12. F
Matt. 10. D
Marci 9. A.
Luce 9. E.

Do ſprack Jeſus to ſynen Jüngern/wyll my yemant na volgen/de vorſake ſyck ſülueſt/ vnde nēme ſyn Crütze vp ſyck vnde volge my/ Vnde wol ſyne ſele wyl beholden / de werth ſe

vorleſen

Matthei xvi. Fo. xxviij

vorleſen/wol ouerſt ſyne ſele vorlüſt vm̄e mynēt wyllen/de wert ſe vynden. Wente wat helpet dem mynſſchen/dat he de gantze werlt ghewünne/vnde nēme doch ſchaden an ſyner ſele? edder wat kā de miſſche geuē dat mede he ſyne ſele wedder löſe? Wēte de ſöne des miſchē wert kamen jn der herlicheit ſynes vaders/mit ſynē Engelen/vnde als denne wert he vorgelden eynem yewelken na ſynen wercken.

Gloſ[na ſynen werken] Wor vm̄e ſeggen den de Ketere men ſchal edder darff nene gude werke doen.

Warlyken ſegge ick jw/ydt ſthaen etlike hyr de nicht ſmecken werden[den doet]bet dat ſe ſēn kamen des mynſſchen ſöne jn ſyn ryke.

Luther
Gla. dyt wördeke (de doet) vp den gelouen Annota 10. K

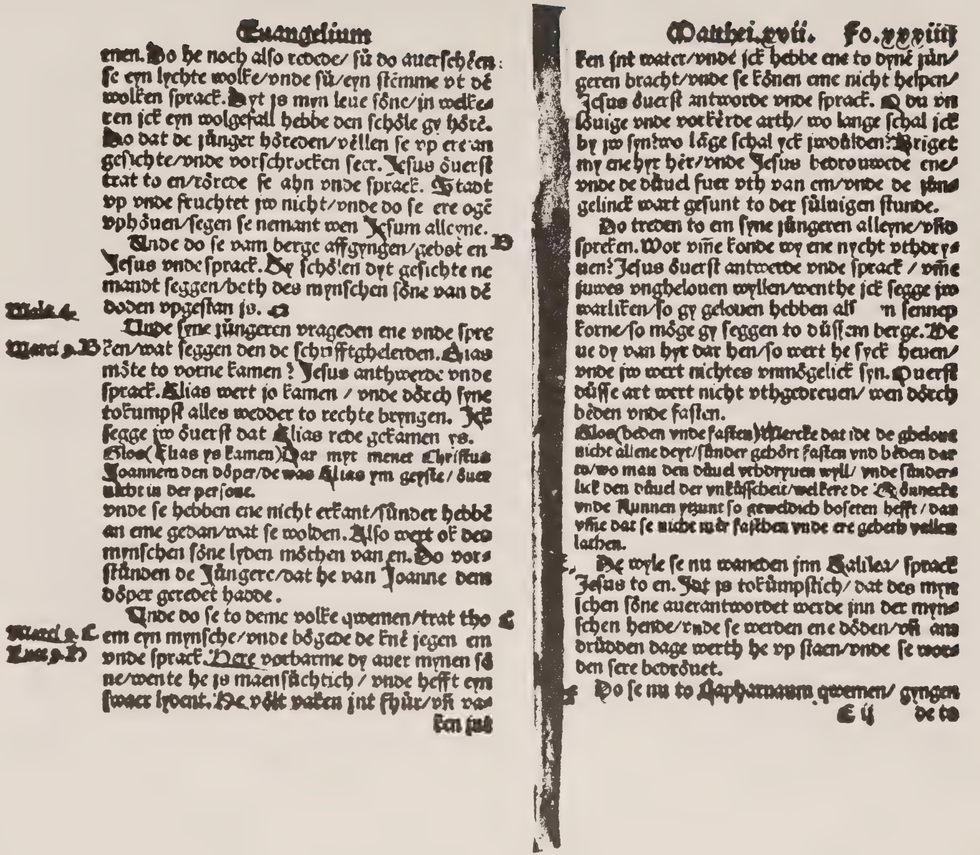
Dat xvij. Cap.

Summa] De vorklaringe Jeſu vp dem berge/de geſuntmakynge des maenſüchtigen/vnde beſetenen kindes/van krafft des gelouens des gebēdes / vnde der faſtben/vnde Petrus de vi. heller werdige munthe/in des vyſſches munde geuunden hefft.

De vorklaringe Chriſti
Euang
Am Sonauēde vñ Sondage na Inuocauit / vñ am dage der vorklarynge des Heren.

A Vnde na ſös dagen nam Jeſus to ſick Petrum vnde Jacobum vnde Joannem ſynē broder/vnde vörde ſe byſyden vpp eynen hoghen berch/vnde vorklarede ſyck vor en/vñ ſyn angeſychte blēkede alſe de Sonne/vñ ſyne kledere weren wyt [als de ſne] vnde ſü/dat erſchenen en Moyſes vnde Elias de rededen myt em. Petrus ouerſt antwerde vnde ſprack to Jeſu. Here hyr is jd vns guth to ſyn/wyltu/ſo wylle wy hyr dre tabernakel maken/dy eyn/Moyſi eyn/vnde Elie enen E

Luther.
Fals ein lichte Anno 20. A
Matt. 3 F
Marci 1 D
Luce 3. H
Joan. 1. J



Euangelium

enen. Do he noch alſo redde/ ſü do auerſcheen: ſe eyn lychte wolke/ vnde ſü/ eyn ſtēmme vt dē wolken ſprack. Dyt is myn leue ſöne/ in welkeren ick eyn wolgefall hebbe den ſchöle gy hörē. Do dat de jünger höreden/ vellen ſe vp ere angeſichte/ vnde vorſchrocken ſeer. Jeſus öuerſt trat to en/ rörede ſe ahn vnde ſprack. Staedt vp vnde fruchtet jw nicht/ vnde do ſe ere ogē vphöuen/ ſegen ſe nemant wen Jeſum alleyne.

B Unde do ſe vam berge affgyngen/ gebot en Jeſus vnde ſprack. Gy ſchölen dyt geſichte nemandt ſeggen/ beth des mynſchen ſöne van dē
Mala. 4. doden vpgeſtan is. ❧

Unde ſyne jüngeren vrageden ene vnde ſpre
Marci 9. B ken/ wat ſeggen den de ſchrifftgheleerden. Elias möte to vorne kamen? Jeſus anthwerde vnde ſprack. Elias wert jo kamen / vnde dörch ſyne tokumpſt alles wedder to rechte bryngen. Ick ſegge jw öuerſt dat Elias rede gekamen ys.

Gloſ(Elias ys kamen) Dar myt menet Chriſtus Joannem den döper/ de was Elias ym geyſte/ ouer nicht in der perſone.

vnde ſe hebben ene nicht erkant/ ſünder hebbē an eme gedan/ wat ſe wolden. Alſo wert ok des mynſchen ſöne lyden möthen van en. Do vorſtünden de Jüngere/ dat he van Joanne dem döper geredet hadde.

Unde do ſe to deme volke qwemen/ trat tho C
Marci 9. C em eyn mynſche/ vnde bögede de knē jegen em
Luce 9. D vnde ſprack. Here vorbarme dy auer mynen ſöne/ wente he is maenſüchtich / vnde hefft eyn ſwaer lydent. He vält vaken int fhür/ vñ vaken

ken jnt

Matthei. xvii. Fo. xxxiiij

ken int water/ vnde ick hebbe ene to dynē jüngeren bracht/ vnde ſe könen eme nicht helpen/ Jeſus öuerſt antworde vnde ſprack. O du vngelöuige vnde vorkērde arth/ wo lange ſchal ick by jw ſyn? wo lāge ſchal yck jw dulden? Bringet my ene hyr hēr/ vnde Jeſus bedrouwede ene/ vnde de düuel fuer vth van em/ vnde de jüngelinck wart geſunt to der ſüluigen ſtunde.

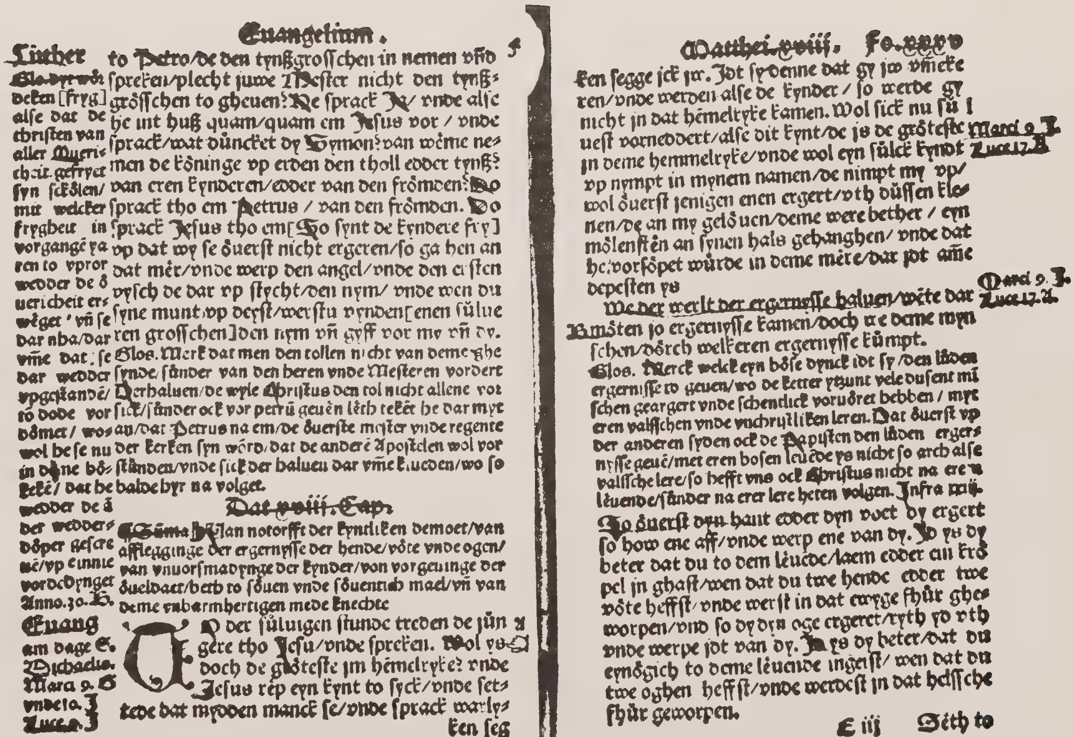
Do treden to em ſyne jüngeren alleyne/ vñ ſpreken. Wor vmme konde wy ene nycht vthdryuen? Jeſus öuerſt antwerde vnde ſprack / vmme juwes vnghelouen wyllen/ wenthe ick ſegge jw warliken/ ſo gy glouen hebben alſ n ſennepkorne/ ſo möge gy ſeggen to düſſem berge. Heue dy van hyr dar hen/ ſo wert he ſyck heuen/ vnde jw wert nichtes vnmögelick ſyn. Öuerſt düſſe art wert nicht vthgedreuen/ wen dörch bēden vnde faſten.

Gloſ(bēden vnde faſten) Mercke dat idt de ghelouē nicht alleyne deyt/ ſünder gehört faſten vnd bēden dar to/ wo man den düuel vordryuen wyll/ vnde ſünderlick den düuel der vnküſſcheit/ welkere de Mönneke vnde Nunnen yegunt ſo geweldich boſeten hefft / dat vmme dat ſe nicht mēr faſtē vnde ere gebeth vallen lathen.

E Dewyle ſe nu wanden jnn Galilea/ ſprack Jeſus to en. Dat is tokümpſtich/ dat des mynſchen ſöne auerantwordet werde jnn der mynſchen hende/ vnde ſe werden ene döden/ vñ am drüdden dage werth he vp ſtaen/ vnde ſe worden ſere bedröuet.

F Do ſe nu to Capharnaum qwemen/ gyngen

E ij de to



Euangelium. ƒ

to Petro/de den tynßgroſſchen in nemen vñd ſpreken/plecht juwe Meſter nicht den tynßgröſſchen to gheuen? He ſprack Ja/ vnde alſe he int huß quam/quam em Jeſus vor/vnde ſprack/wat dünckket dy Symon? van wême nemen de köninge vp erden den tholl edder tynß? van eren kynderen/edder van den frömden? Do ſprack tho em Petrus/van den frömden. Do ſprack Jeſus tho em[So ſynt de kyndere fry] vp dat wy ſe öuerſt nicht ergeren/ſo ga hen an dat mêr/vnde werp den angel/vnde den erſten vyſch de dat vp ſtycht/den nym/vnde wen du ſyne munt vp deyſt/werſtu vynden[enen ſüluerē groſſchen]den nym vñ gyff vor my vñ dy.

Gloſ. Merk dat men den tollen nicht van deme ghe ſynde/ſünder van den heren vnde Meſteren vordert Derhaluen/de wyle Chriſtus den tol nicht allene vor ſick/ſünder ock vor petrū geuen lêth tekēt he dar myt an/dat Petrus na em/de öuerſte meyſter vnde regente der kerken ſyn wêrd/dat de anderē Apoſtelen wol vorſtânden/vnde ſick der haluen dar vmme kyueden/wo ſo balde hyr na volget.

Dat xviii. Cap.

Summa. Van notorfft der kyndliken demoet/van affleggīnge der ergernyſſe der hende/vôte vnde ogen/van vnuorſmadynge der kynder/von vorgeuinge der öueldaet/beth to ſöuen vnde ſöuentich mael/vñ van deme vnbarmhertigen mede knechte

In der ſüluigen ſtunde treden de Jüngere tho Jeſu/vnde ſpreken. Wol ys doch de grôteſte jm hêmelryke? vnde Jeſus rêp eyn kynt to ſyck/vnde ſettede dat myddē manck ſe/vnde ſprack warly-

ken ſeg

Luther

Gloſ. wyr wö deken [fryg] alſe dat de chriſten van aller Ouericheit gefryet ſyn ſcölen/ mit welcker frygheit in vorgangē yaren to vpror wedder de öuericheit erwêget/ vñ ſe dar hēn/dar vmme dat ſe dar wedder vpgeſtandē/ to dode vordömet/ wo ſe wol heſe nu in dyne bökē/ dat he wedder de ā der wedderdöper geſcreuē/ vp einnie vordedynget Anno.30. B.

Euang am dage S. Michaelis.

Marci 9. G vnde 10. Luce 9.

Matthei xviii. Fo. xxxv

ken ſegge ick jw. Jdt ſy denne dat gy jw vmmekeren/vnde werden alſe de kynder/ſo werde gy nicht jn dat hêmelryke kamen. Wol ſick nu ſüluest vorneddert/alſe dit kynt/de js de grôteſte jn deme hemmelryke/vnde wol eyn ſülck kyndt vp nympt in mynem namen/de nimpt my vp/wol öuerſt jenigen enen ergert/vth düſſen kleynen/de an my gelöuen/deme were bether/eyn mölenſtên an ſynen hals gehanghen/vnde dat he vorſöpet würde in deme mêre/dar jdt amme depeſten ys

Marci 9. F. Luce 17. A

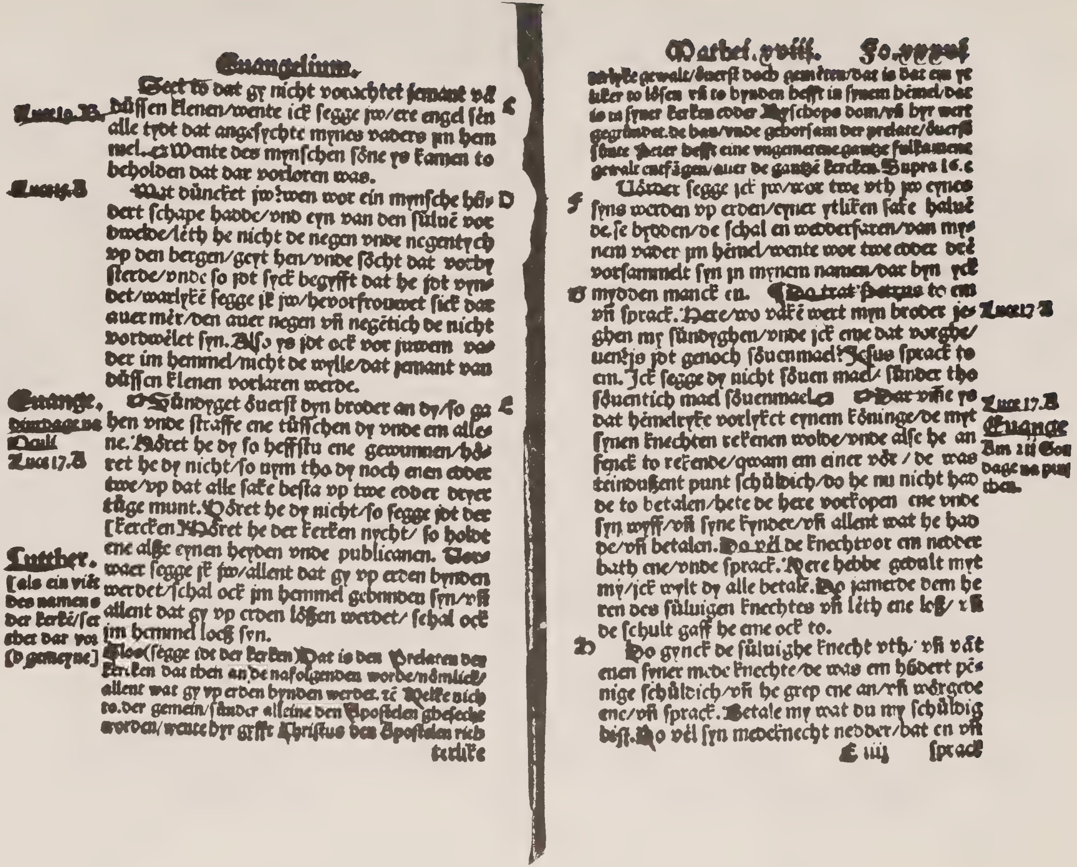
We der werlt der ergernyſſe haluen/wête dat Bmöten jo ergernyſſe kamen/doch we deme mynſchen/dörch welkeren ergernyſſe kümpt.

Marci 9. F. Luce 17. A.

Gloſ. Merck welck eyn böſe dynck idt ſy/den lüden ergerniſſe to geuen/wo de ketter ytzunt vele duſent mynſchen geargert vnde ſchendlick vorudret hebben/myt eren valſchen vnde vnchriſtliken leren. Dat öuerſt vp der anderen ſyden ock de Papiſten den lüden ergernyſſe geuē/met eren böſen leuende ys nicht ſo arch alſe valſche lere/ſo hefft vns ock Chriſtus nicht na eren leuende/ſünder na erer lere heten volgen. Infra xxiij.

So öuerſt dyn hant edder dyn vôt dy ergert ſo how ene aff/vnde werp ene van dy. Jd ys dy beter dat du to dem lêuende/lam edder ein krepel jn ghaſt/wen dat du twe hende edder twe vôte hefſt/vnde werſt in dat ewyge fhür geworpen/vnd ſo dy dyn oge ergeret/ryth yd vth vnde werpe jdt van dy. Jd ys dy beter/dat du eynôgich to deme lêuende ingeiſt/wen dat du twe oghen hefſt/vnde werdeſt jn dat helſche fhür geworpen.

E iij   Sêth to

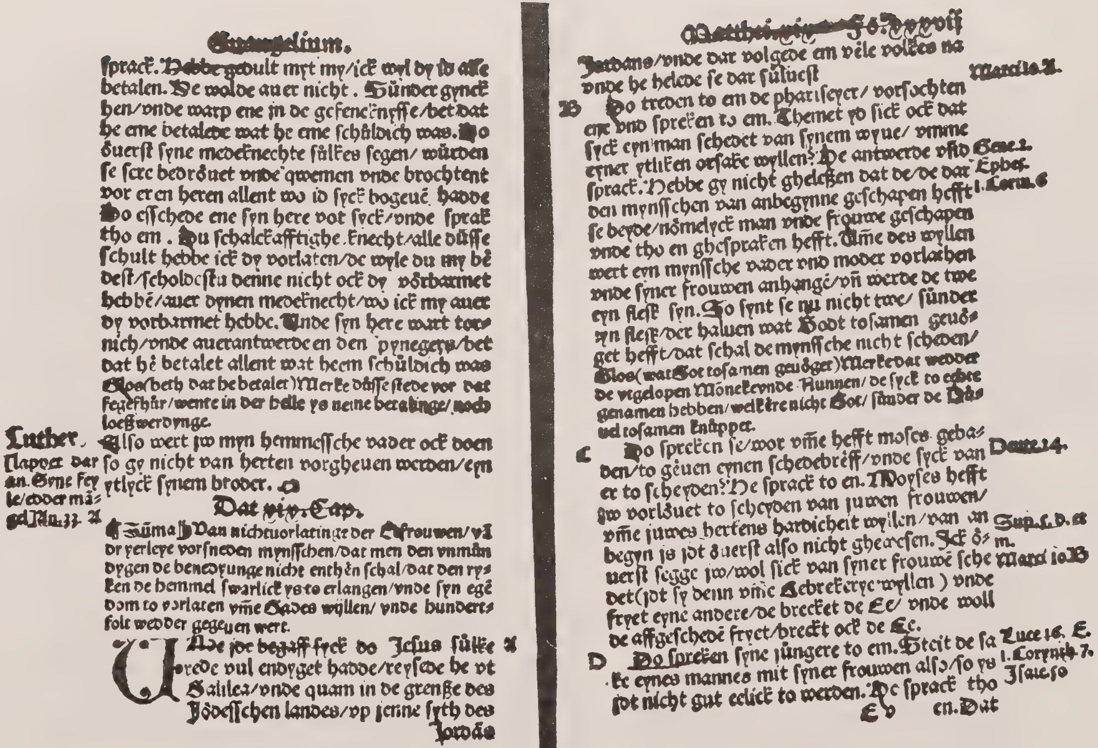


Euangelium.

Seet to dat gy nicht vorachtet jemant vã C
Luce 15. B. düſſen klenen/wente ick ſegge jw/ere engel ſeē
alle tydt dat angeſychte mynes vaders jm hem
mel. Wente des mynſchen ſöne ys kamen to
beholden dat dar vorloren was.
Luce 15. B Wat dünckt jw? wen wor ein mynſche hūn D
dert ſchape hadde/vnd eyn van den ſülvē vor
dwelde/lēth he nicht de negen vnde negentych
vp den bergen/geyt hen/vnde ſöcht dat vordwe
lede/vnde ſo jdt ſyck begyfft dat he jdt vyn
det/warlykē ſegge ik jw/he vorfrouwet ſick dar
auer mēr/den auer negen vñ negētich de nicht
vordwēlet ſyn. Alſo ys jdt ock vor juwem va
der im hemmel/nicht de wylle/dat jemant van
düſſen klenen vorlaren werde.
Euange. Dinxdage na Oculi Luce 17. A Sündyget överſt dyn broder an dy/ſo ga E
hen vnde ſtraffe ene tüſſchen dy vnde em alle
ne. Höret he dy ſo heffſtu ene gewunnen/hö
ret he dy nicht/ſo nym tho dy noch enen edder
twe/vp dat alle ſake beſta vp twe edder dryer
tüge munt. Höret he dy nicht/ſo ſegge jdt der
[kercken] Höret he der kerken nycht/ ſo holde
ene alſe eynen heyden vnde publicanen. Vor
waer ſegge ik jw/allent dat gy vp erden bynden
werdet/ſchal ock jm hemmel gebunden ſyn/vñ
allent dat gy vp erden löſſen werdet/ ſchal ock
jm hemmel loeß ſyn.
Luther. [als ein vick des namens der kerkē/ſetet dar vor (o gemeyne]
Alſo (ſegge idt der kerken) Dat is den Prelaten der
kerken dat ſteit an de nafolgenden worde/nämlick/
allent wat gy vp erden bynden werdet. etc. Welcke nich
to der gemein/ſünder alleine den Apoſtelen ghesecht
worden/wente hyr gifft Chriſtus den Apoſtelen rich
terlike

Mathei. xviij. Fo. xxxvj

terlike gewalt/överſt doch gemēne/dat is dat ein ye
liker to löſen vñ to bynden heft in ſynem hēmel/dat
is in ſyner kerken edder Byſchops dom/vñ hyr wert
gegründet de bes/vnde geborſam der prelate/överſt
ſünte Peter heft eine vngemenene ganze fulkamene
gewalt entfāgen/auer de ganzē kercken. Supra 16. c
Vörder ſegge jck jw/wor twe vth jw eynes
F ſyns werden vp erden/eyner ytliken ſake haluē
de ſe bydden/de ſchal en wedderfaren/van my
nem vader jm hēmel/wente wor twe edder drē
vorſammelt ſyn jn mynem namen/dar byn yck
G mydden manck en. Do trat Petrus to em
vñ ſprack. Here/wo vakē wert myn broder jeg Luce 17 A
ghen my ſündyghen/vnde jck eme dat vorghe
uen? js jdt genoch ſöuenmael? Jeſus ſprack to
em. Jck ſegge dy nicht ſöuen mael/ ſünder tho
ſöuentich mael ſöuenmael. Dar vme ys Luce 17. A Euange. Am xxi Son dage na pinxten.
dat hēmelryke vorlyket eynem köninge/de myt
ſynen knechten rekenen wolde/vnde alſe he an
fenck to rekende/qwam em einer vör / de was
teindußent punt ſchüldich/do he nu nicht had
de to betalen/hete de here vorkopen ene vnde
ſyn wyff/vñ ſyne kynder/vñ allent wat he had
de/vñ betalen. Do vēl de knecht vor em nedder
bath ene/vnde ſprack. Here hebbe gedult myt
my/jck wylt dy alle betalē. Do jamerde dem he
ren des ſülvigen knechtes vñ lēth ene loß/ vñ
de ſchult gaff he eme ock to.
H Do gynck de ſülvighe knecht vth/ vñ vāt
enen ſyner mede knechte/de was em hūdert pē
nige ſchüldich/vñ he grep ene an/vñ würgede
ene/vñ ſprack. Betale my wat du my ſchüldig
biſt. Do vēl ſyn medeknecht nedder/bat en vñ
E iiij ſprack



Euangelium.

ſprack. Hebbe gedult myt my/ ick wyl dy ſo alle betalen. He wolde auer nicht. Sünder gynck hen/ vnde warp ene jn de gefenckenyſſe/ bet dat he eme betalede wat he eme ſchüldich was. Do öuerſt ſyne medeknechte ſülkes ſegen/ würden ſe ſere bedröuet vnde qwemen vnde brochtent vor eren heren allent wo id ſyck bogeuē. Do eſſchede ene ſyn here vor ſyck/ vnde ſprak tho em. Du ſchalckafftighe knecht/ alle düſſe ſchult hebbe ick dy vorlaten/ de wyle du my bēdeſt/ ſcholdeſtu denne nicht ock dy vörbarmet hebbē/ auer dynen medeknecht/ wo ick my auer dy vorbarmet hebbe. Unde ſyn here wart toernich/ vnde auerantwerde en den pynegers/ bet dat hē betalet allent wat heem ſchüldich was Gloſ(beth dat he betalet) Merke düſſe ſtede vor dat fegefhür/ wente in der helle ys neine betalinge/ noch loeſſwerdynge.

Luther. ſlapet dar an. Syne feyle/ edder mängel Math. 33. A

Alſo wert jw myn hemmeſſche vader ock doen ſo gy nicht van herten vorgheuen werden/ eyn ytlyck ſynem broder.

Dat xix. Cap.

Summa. Van nichtuorlatinge der Ehefrouwen/ vā drierleye vorſneden mynſſchen/ dat men den vnmündygen de benedyunge nicht entheen ſchal/ dat den ryken de hemmel ſwarlick ys to erlangen/ vnde ſyn egē dom to vorlaten vmme Gades wyllen/ vnde hundertfolt wedder gegeuen wert.

Unde jdt begaff ſyck do Jeſus ſülke rede vul endyget hadde/ reyſede he vt Galilea/ vnde quam in de grenſſe des Jödeſſchen landes/ vp jenne ſyth des A

Jordā

Matthei. xix. Fo. xxviij

Jordans/ vnde dat volgede em vele volkes na vnde he helede ſe dat ſülueſt Marci 10. A.

B Do treden to em de phariſeyer/ vorſochten en vnd ſpreken to em. Themet yo ſick ock dat ſyck eyn man ſcheidet van ſynem wyue/ vmme eyner ytliken orſake wyllen? He antwerde vnd ſprack: Hebbe gy nicht gheleſſen dat de/ de dat den mynſſchen van anbegynne geſchapen hefft ſe beyde/ nömelyck man vnde frouwe geſchapen vnde tho en gheſpraken hefft. Umme des wyllen wert eyn mynſſche vader vnd moder vorlathen vnde ſyner frouwen anhangē/ vn̄ werde de twe eyn fleſk ſyn. So ſynt ſe nu nicht twe/ ſünder eyn fleſk/ der haluen wat Godt toſamen geuöget hefft/ dat ſchal de mynſſche nicht ſcheden/ Gloſ(wat Got toſamen geuöget) Merke dat wedder de vtgelopen Mönecke vnde Nunnen/ de ſyck to echte genamen hebben/ welkere nicht Got/ ſünder de Düuel toſamen knüppet.

Gene. 2.
Ephe.
1. Corin. 6

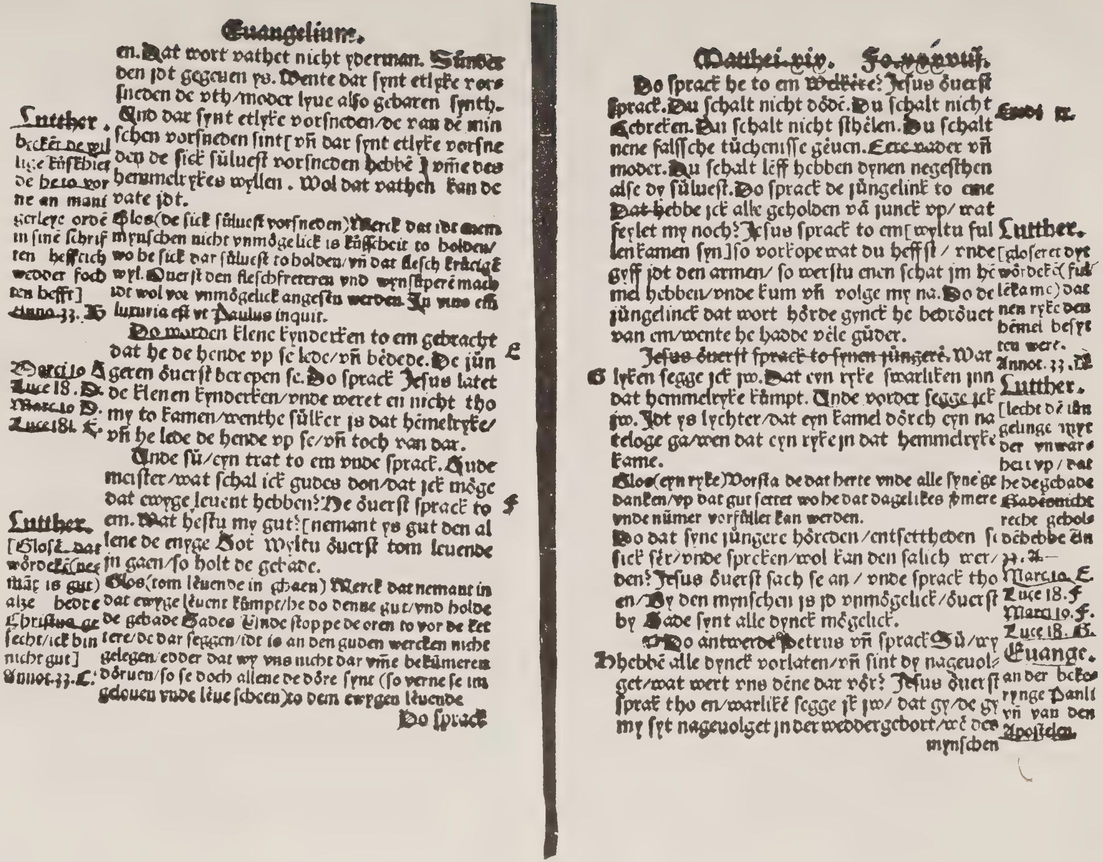
C Do ſpreken ſe/ wor vmme hefft moſes gebaden/ to geuen eynen ſcheidebreff/ vnde ſyck van er to ſcheyden? He ſprack to en. Moyſes hefft jw vorlöuet to ſcheyden van juwen frouwen/ vmme juwes hertens hardicheit wyllen/ van anbegyn is jdt öuerſt alſo nicht gheweſen. Ick öuerſt ſegge jw/ wol ſick van ſyner frouwē ſcheidet (jdt ſy denn vmme Ebrekerye wyllen) vnde fryet eyne andere/ de breket de Ee/ vnde wol de affgeſcheidē fryet/ breckt ock de Ee.

Deute. 24.
Sup. 5. b. et m.
Marci 10. B
Luce 16. E.
1. Corynth. 7.

D Do ſpreken ſyne jüngere to em. Steit de ſake eynes mannes mit ſyner frouwen alſo/ ſo ys jdt nicht gut eelick to werden. He ſprack tho

Iſaie. 56

E v en. Dat



Euangelium.

en. Dat wort vathet nicht ydermann. Sunder den jdt gegeuen ys. Wente dar ſynt etlyke vorſneden de vth moder lyue alſo gebaren ſynth. Vnd dar ſynt etlyke vorſneden/ de van dē minſchen vorſneden ſint [vñ dar ſynt etlyke vorſneden de ſick ſülueſt vorſneden hebbē] vmme des hemmelrykes wyllen. Wol dat vathen kan de vate jdt.

Luther. bekēt de willige kūſkheit de he to vorne an manigerleye ordē in ſinē ſchriften heſſtich wedder ſochten heſſt] Anno. 33. B

Glos (de ſick ſülueſt vorſneden) Merck dat idt einem mynſchen nicht vnmögelick is kűſcheit to holden/ wo he ſick dar ſülueſt to holden/ vñ dat fleſch krēncken wyl. Ouerſt den fleſchfreteren vnd wynſüperē mach idt wol vor vnmögelick angeſēn werden. Jn vino eſt luxuria eſt vt Paulus inquit.

Do worden klene kynderken to em gebracht dat he de hende vp ſe lede/ vñ bēdede. De jüngeren ouerſt ber open ſe. Do ſprack Jeſus latet de klenen kynderken/ vnde weret en nicht tho my to kamen/ wenthe ſülker js dat hēmelryke/ vñ he lede de hende vp ſe/ vñ toch van dar. E

Marci 10. A
Luce 18. D.
Marci 10. B.
Luce 18. E.

Vnde ſü/ eyn trat to em vnde ſprack. Gude meiſter/ wat ſchal ick gudes don/ dat jck möge dat ewyge leuent hebben? He ouerſt ſprack to em. Wat heſtu my gut? [nemant ys gut den allene de enyge Got] Wyltu ouerſt tom leuende jn gaen/ ſo holt de gebade. F

Luther. [Gloſſ. dat wördeken (nemant is gut) alze bedre Chriſtus geſecht/ ick bin nicht gut] Annot. 33. C.

Glos (tom lēuende in ghaen) Merck dat nemant in dat ewyge lēuent kümpt/ he do denne gut/ vnd holde de gebade Gades. Vnde ſtoppe de oren to vor de ketterē/ de dar ſeggen/ idt is an den guden wercken nicht gelegen/ edder dat wy vns nicht dar vmme bekümmeren dörnen/ ſo ſe doch allene de döre ſynt (ſo verne ſe im glouen vnde lēue ſcheen) to dem ewygen lēuende

Do ſprack

Matthei. xix. Fo. [illegible]

Do ſprack he to em Welke? Jeſus ouerſt ſprack. Du ſchalt nicht dödē. Du ſchalt nicht Ebreken. Du ſchalt nicht ſthēlen. Du ſchalt nene falſſche tüchenisse gēuen. Ere vader vñ moder. Du ſchalt lēff hebben dynen negeſthen alſe dy ſülueſt. Do ſprack de jüngelink to eme Dat hebbe jck alle geholden vā junck vp/ wat feylet my noch? Jeſus ſprack to em [wyltu fullenkamen ſyn] ſo vorkope wat du heffſt/ vnde gyff jdt den armen/ ſo werſtu enen ſchat jm hēmel hebben/ vnde kum vñ volge my na. Do de jüngelinck dat wort hörde gynck he bedrōuet van em/ wente he hadde vēle güder.

Exod. xx.

Luther. [gloſeret dyt wördekē (fullēkame) dat nen ryke den hēmel beſytten were. Annot. 33. D.

Jeſus ouerſt ſprack to ſynen jüngerē. Warlyken ſegge jck jw. Dat eyn ryke ſwarliken jnn dat hemmelryke kümpt. Vnde vorder ſegge jck jw. Jdt ys lychter/ dat eyn kamel dörch eyn natelōge ga/ wen dat eyn ryke jn dat hemmelryke kame. G

Luther. [lecht dē jüngelinge myt der vnwarheit vp/ dat he de gebade Gades nicht recht geholdē hebbe An. 33. A.

Glos (eyn ryke) Vorſta de dat herte vnde alle ſyne gedanken/ vp dat gut ſettet wo he dat dagelikes vormere vnde nümer vorfüllet kan werden.

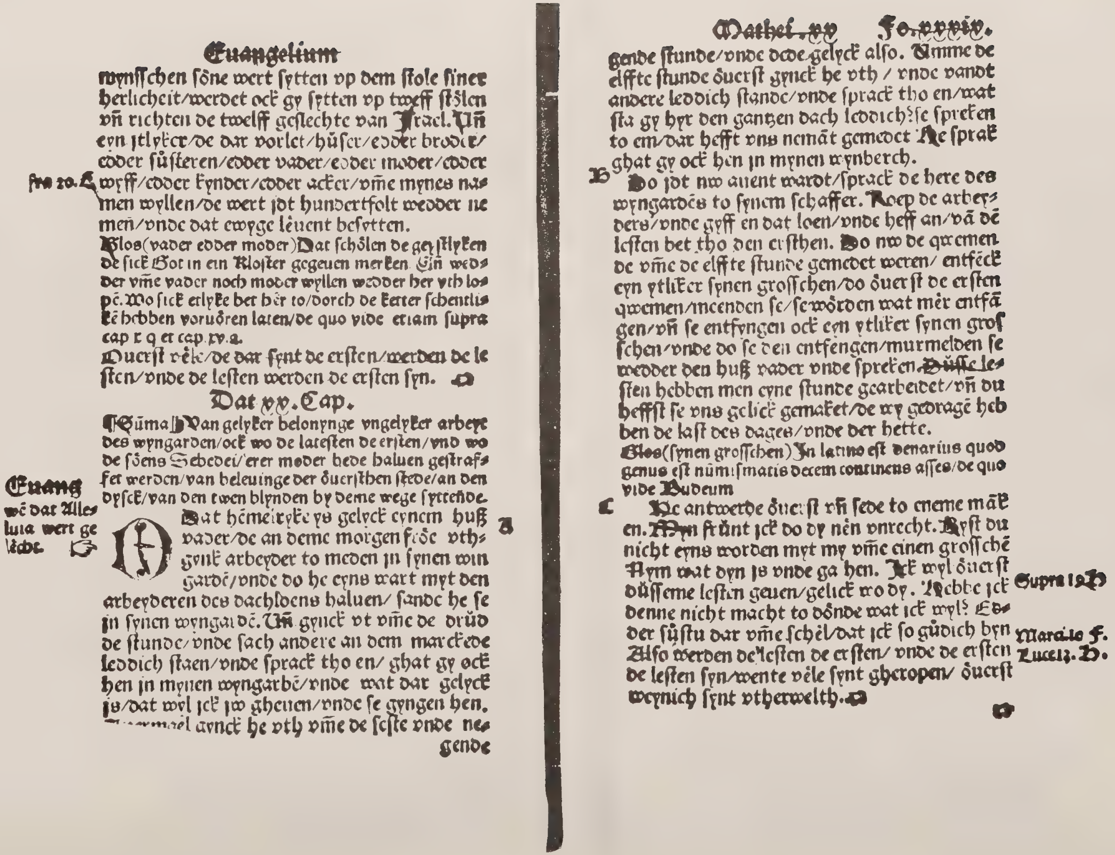
Do dat ſyne jüngere hörden/ entſetteden ſe ſick ſēr/ vnde ſpreken/ wol kan den ſalich werden? Jeſus ouerſt ſach ſe an/ vnde ſprack tho en/ By den mynſchen js jd vnmögelick/ ouerſt by Gade ſynt alle dynck mögelick.

Marci 10. E.
Luce 18. F
Marci 10. F.
Luce 18. G.

Do antwerde Petrus vñ ſprack Sü/ wy hebbē alle dynck vorlaten/ vñ ſint dy nageuolget/ wat wert vns dēne dar vör? Jeſus ouerſt ſprak tho en/ warlikē ſegge jk jw/ dat gy/ de gy my ſyt nageuolget jn der weddergebort/ wē de H

Euange. an der bekeringe Pauli vñ van den Apoſtelen.

mynſchen



Euangelium

mynſchen ſône wert ſytten vp dem ſtole ſiner herlicheit/werdet ock gy ſytten vp twelff ſtôlen vn̄ richten de twelff geſlechte van Iſrael. Vn̄ eyn jtlyker/de dat vorlet/hûſer/edder brôder/edder ſûſteren/edder vader/edder moder/edder wyff/edder kynder/edder acker/vm̄e mynes namen wyllen/de wert jdt hundertfolt wedder nemen/vnde dat ewyge lêuent beſytten. ſra 20. L

Glos(vader edder moder)Dat ſchôlen de geyſtlyken de ſick Got in ein Kloſter gegeuen merken. Ein wedder vm̄e vader noch moder wyllen wedder her vth lopē. Wo ſick etlyke bet hēr to/dorch de ketter ſchentlikē hebben voruôren laten/de quo vide etiam ſupra cap x q et cap. xv. a.

Ouerſt vêle/de dat ſynt de erſten/werden de leſten/vnde de leſten werden de erſten ſyn.

Dat xx. Cap.

Sūma) Van gelyker belonynge vngelyker arbeyt des wyngarden/ock wo de lateſten de erſten/vnd wo de ſôens Sebedei/erer moder hede haluen geſtraffet werden/van beleuinge der ôuerſthen ſtede/an den dyſck/van den twen blynden by deme wege ſyttende.

Euang wē dat Alleluia wert gelecht

A DAt hêmelryke ys gelyck eynem hußvader/de an deme morgen frôe vthgynk arbeyder to meden jn ſynen wingardē/vnde do he eyns wart myt den arbeyderen des dachlôens haluen/ ſande he ſe jn ſynen wyngardē. Vn̄ gynck vt vm̄e de drûdde ſtunde/vnde ſach andere an dem marckede leddich ſtaen/vnde ſprack tho en/ ghat gy ock hen jn mynen wyngardē/vnde wat dat gelyck js/dat wyl jck jw gheuen/vnde ſe gyngen hen. [illegible]mael gynck he vth vm̄e de ſeſte vnde negende

Mathei. xx   Fo. xxxix.

gende ſtunde/vnde dede gelyck alſo. Vmme de elffte ſtunde ôuerſt gynck he vth / vnde vandt andere leddich ſtande/vnde ſprack tho en/wat ſta gy hyr den gantzen dach leddich? ſe ſpreken to em/dat hefft vns nemāt gemedet. He ſprak ghat gy ock hen jn mynen wynberch.

B DO jdt nw auent wardt/ſprack de here des wyngardēs to ſynem ſchaffer. Roep de arbeyders/vnde gyff en dat loen/vnde heff an/vā dē leſten bet tho den erſthen. Do nw de quemen de vm̄e de elffte ſtunde gemedet weren/ entfêck eyn ytliker ſynen groſſchen/do ôuerſt de erſten quemen/meenden ſe/ſe wôrden wat mêr entfāgen/vn̄ ſe entfyngen ock eyn ytliker ſynen groſſchen/vnde do ſe den entfengen/murmelden ſe wedder den hußvader vnde ſpreken. Dûſſe leſten hebben men eyne ſtunde gearbeidet/vn̄ du hefffſt ſe vns gelick gemaket/de wy gedragē hebben de laſt des dages/vnde der hette.

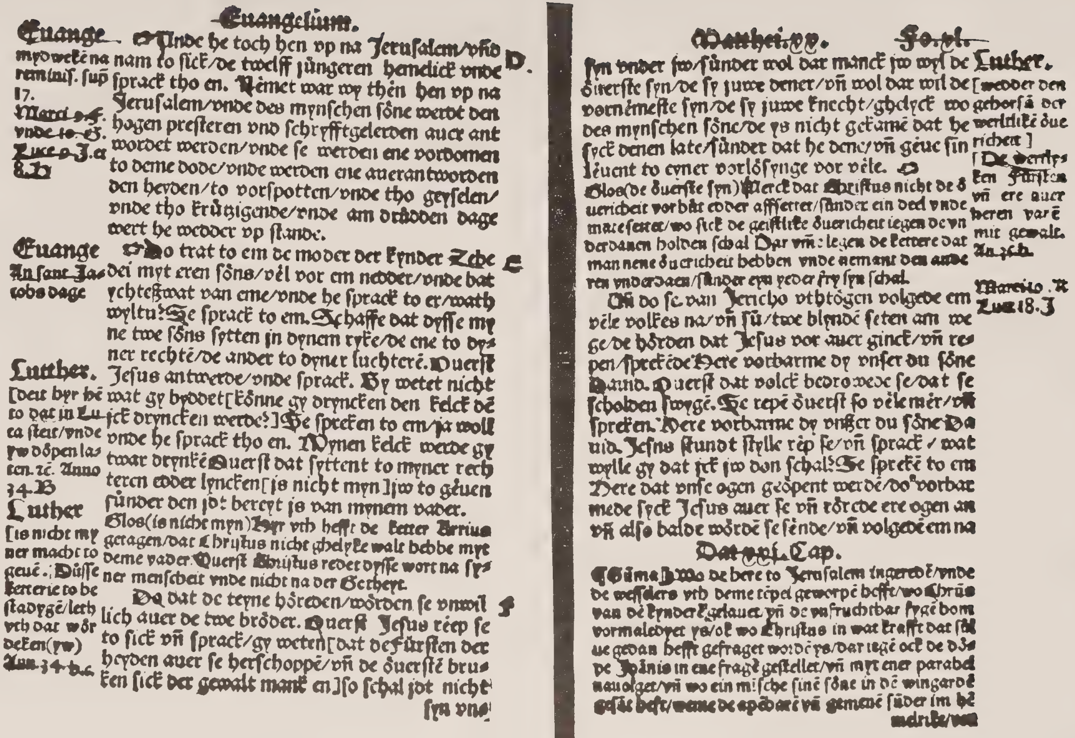
Glos(ſynen groſſchen) In latino eſt denarius quod genus eſt nūmiſmatis decem continens aſſes/de quo vide Budeum

C HE antwerde ôuerſt vn̄ ſede to eneme māken. Myn frûnt jck do dy nên vnrecht. Byſt du nicht eyns worden myt my vm̄e einen groſſchē Nym wat dyn js vnde ga hen. Jck wyl ôuerſt dûſſeme leſten geuen/gelick wo dy. Hebbe jck denne nicht macht to dônde wat jck wyl? Edder ſûſtu dat vm̄e ſchêl/dat jck ſo gûdich byn Alſo werden de leſten de erſten/ vnde de erſten de leſten ſyn/wente vêle ſynt gheropen/ ôuerſt weynich ſynt vtherwelth.

Supra 19. D

Marci 10. F.

Luce 13. D.



Euangelium.

Euange. myd weke na reminiſ. ſup 17. Marci 9.F. vnde 10.G. Luce 9.J.et 8.D

Vnde he toch hen vp na Jeruſalem/vnd nam to ſick/de twelff jüngeren henedick vnde ſprack tho en. Nemet war wy thên hen vp na Jeruſalem/vnde des mynſchen ſöne werdt den hogen preſteren vnd ſchryfftgelerden auer antwordet werden/vnde ſe werden ene vordomen to deme dode/vnde werden ene auerantworden den heyden/to vorſpotten/vnde tho geyſelen/vnde tho krützigende/vnde am drüdden dage wert he wedder vp ſtande. D.

Euange. An ſant Jacobs dage

Do trat to em de moder der kynder Zebedei myt eren ſöns/vêl vor em nedder/vnde bat ychteswat van eme/vnde he ſprack to er/wath wyltu? Se ſprack to em. Schaffe dat dyſſe myne twe ſöns ſytten in dynem ryke/de ene to dyner rechtē/de ander to dyner luchterē. Ouerſt Jeſus antwerde/vnde ſprack. Gy wetet nicht wat gy byddet [könne gy drincken den kelck dē ick drincken werde?] Se ſpreken to em/ja woll vnde he ſprack tho en. Mynen kelck werde gy twar drynkē Ouerſt dat ſyttent to myner rechteren edder lyncken [is nicht myn] jw to gēuen ſünder den jdt bereyt js van mynem vader. E

Luther. [dat hyr hē to dat in Luca ſteit/vnde yw döpen laten. ꝛc. Anno 34.B

Glos (is nicht myn) Hyr vth hefft de ketter Arrius getagen/dat Chriſtus nicht ghelyke walt hebbe myt deme vader. Ouerſt Chriſtus redet dyſſe wort na ſyner menſcheit vnde nicht na der Gotheyt.

Luther [is nicht myner macht to geuē.] Düſſe ketterie to beſtadygē/leth vth dat wörleken (yw) Anno 34.B.C.

Do dat de teyne hôreden/wörden ſe vnwillich auer de twe bröder. Ouerſt Jeſus rêep ſe to ſick vñ ſprack/gy weten [dat de Förſten der heyden auer ſe herſchoppē/vñ de ôuerſtē bruken ſick der gewalt mankē en] ſo ſchal jdt nicht F

ſyn vnd

Matthei. XX. Fo. xl.

ſyn vnder jw/ſünder wol dat manck jw wyl de ôuerſte ſyn/de ſy juwe dener/vñ wol dat wil de vornēmeſte ſyn/de ſy juwe knecht/ghelyck wo des mynſchen ſöne/de ys nicht gekamē dat he ſyck denen late/ſünder dat he dene/vñ gēue ſin lēuent to eyner vorlöſynge vor vēle.

Luther. [wedder den gehorſā der werltlikē ôuericheit] [De werltlyken Förſten vñ ere auerheren varē mit gewalt. An. 34.B.

Glos (de ôuerſte ſyn) Merck dat Chriſtus nicht de ôuericheit vorbüt edder affſettet/ſünder ein ded vnde mate ſettet/wo ſick de geiſtlike ôuericheit iegen de vnderdanen holden ſchal Dar vm̄: legen de kettere dat man nene ôuericheit hebben vnde nemant den anderen vnderdaen/ſünder eyn yeder fry ſyn ſchal.

Marci 10.K Luce 18.J

Vñ do ſe van Jericho vthtögen volgede em vēle volkes na/vñ ſü/twe blyndē ſeten am wege/de hörden dat Jeſus vor auer ginck/vñ repen/ſpreckende Here vorbarme dy vnſer du ſöne Dauid. Ouerſt dat volck bedrowede ſe/dat ſe ſcholden ſwygē. Se repē ôuerſt ſo vēle mer/vñ ſpreken. Here vorbarme dy vnſer du ſöne Dauid. Jeſus ſtundt ſtylle rēp ſe/vñ ſprack/wat wylle gy dat ick jw don ſchal? Se ſpreken to em Here dat vnſe ogen geöpent werdē/do vorbarmede ſyck Jeſus auer ſe vñ rörede ere ogen an vñ alſo balde wördē ſe ſēnde/vñ volgedē em na.

Dat XXI. Cap.

Summa. Wo de here to Jeruſalem ingeredē/vnde de weſſelers vth deme tēpel geworpē hefft/wo Chriſtus van dē kynderē gelauet/vñ de vnfruchtbar fygē bom vormaledyet ys/ok wo Chriſtus in wat krafft dat ſüluē gedan hefft gefraget wordē ys/dar iegē ock de döpe Johānis in eine fragē geſtellet/vñ myt einer parabel nauolget/vñ wo ein mīſche ſinē ſöne in dē wingardē geſant hefft/welcke de apēbare vñ gemenē ſünder im hē

melrike/wer

DATE DUE

OCT [redacted]

~~JUN 1 5 1971~~

[redacted]

~~OCT 27~~ [illegible]

~~FEB 1 3 '75~~

~~MAY 2 0 1977~~

[redacted]

~~JAN 3 1 1989~~

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